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CHRISTIAN COURIER
A Reformed Weekly

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Time to overhaul Immigration Act, say advisors

CRWRC thinks it's a mixed bag

Alan Doerksen

OTTAWA — "One of the flaws in Canadian politics is the difficulty in dealing with subjects such as immigration," says the introduction to a report on immigration called *Not Just Numbers: A Canadian Framework for Future Immigration*. Raising the issue makes it seem as if we question "the benefits, the place of immigrants or the value of a certain category of immigrants," say its three authors.

They admit to a certain naiveté as they boldly wade into what they say is a sensitive area that has been a problem for both journalists and politicians. They propose major changes to Canada's Immigration Act.

Immigration Minister Lucienne Robillard says the report's recommendations are "worthy of full attention," but Rick De Graaf, of the Christian Reformed World Relief Committee, is disappointed with some of the recommendations.

The report is the result of one year's research and consultations by a legislative review advisory group. It recommends a new Immigration and Citizenship Act and a separate Protection Act, which would focus on refugees.

The report suggests major changes to the Family Class of immigrants. "We recommend a definition of 'spouse' that would recognize same-sex and common-law relationships," says the report.

Against erosion of family

De Graaf opposes this last suggestion. "Any erosion of the family, I'm against," he asserts. Marriages of convenience are already a serious problem with Family Class immigrants, De Graaf point out.

Three tiers of family relationships are recommended by the report: members of the nuclear family, fiances and parents, and a third tier: "persons whose closeness is defined by the very willingness of a sponsor to undertake the responsibility for supporting and maintaining them in Canada."

COURTESY IMMIGRATION CANADA

Immigration Minister Lucienne Robillard

De Graaf sees the third tier as being a good development because it would allow someone besides an immediate family member to sponsor an immigrant to Canada. This would be especially useful for orphans from Rwanda, for instance, to be sponsored to Canada by relatives. "Under the conditions now, there's no category for that," says De Graaf.

The report proposes language requirements for all sponsored Family Class immigrants, which could be offset by paying language training fees upon landing in Canada. This is a change from the current system, where many new immigrants are entitled to receive free language instruction in Canada. Proficiency in either French or English is seen as

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Conservative Christians have their own brand of heresies: Calgary pastor

CC FILES

Are evangelical pastors neglecting the marginalized who walk through their doors?

Gordon Legge

CALGARY, Alta. — Is there such a thing as a heresy of silence, a heresy of inactivity? That's the question posed by Rev. Tim Callaway, minister at Calgary's Westview Baptist Church in Ranchlands, reflecting on the theological controversy stirred up by the Moderator of the United Church of Canada.

Calgary minister Rev. Bill Phipps, elected moderator in August, was accused in the fall of being a heretic after saying he doesn't believe Jesus Christ is God. He espoused social action on behalf of the poor and marginalized as being the way to salvation.

Callaway, himself a conservative Christian, flips the tables by wondering out loud whether it's simply good enough to espouse orthodox Christian views without subsequent social action. Callaway wonders about those who show up dutifully for church every Sunday but there's no evidence it has any impact on their daily lives.

Judgmental response

For instance, during the past few months many people, mostly migrants from other parts of Canada arriving in Calgary looking for work, have shown up at his church door asking for aid. While he's willing to help, Callaway's appalled at the number of evangelical Christians who regard every destitute visitor as "a scam artist."

"I'm amazed at the response I get from people," says Callaway. "I wish I could be a comfortable suburban Christian. It would be so easy if Jesus hadn't said 'love your neighbor'."

Callaway asks with Scripture, "If you can't love your brother whom you have seen, how can you love the brother you haven't seen?" He's all for an orthodox statement of faith, but would like to see an orthodox statement of life as well.

Meanwhile, at a regular luncheon meeting of the Evangelical Ministerial Association, the assembled ministers prayed for fellow Calgarian Phipps and the United Church for having gone so far astray. While mainline Protestants, such as the Anglicans, are more quietly embroiled in questions of faith similar to those in the United Church, evangelical and conservative Christians stand foursquare on their orthodoxy.

Phipps, and others within the United Church, are "celebrating" this outpouring of discussion about Christ's nature and other key Christian doctrines, arguing that it will foster intelligent discussion and the pursuit of truth.

Evangelicals disagree. That will only further polarize the church by creating more confusion, says Charles Nienkirchen, professor of Christian history and spirituality at Rocky Mountain College - A Centre for Biblical Studies in Brentwood, Alta.

"If you can't trust the biblical account of God's involvement with Jesus Christ," he asks, "what can you trust?"

That kind of polarity is the tragedy of North American Christianity, Nienkirchen says. "Mr. Phipps is asking us to chose between historical Christianity and social compassion. That's the worst of all possible

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Separate agency for refugees proposed

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important by the report's writers, who recommend language testing for potential immigrants.

"I don't personally think that's fair," comments De Graaf. He believes such a policy would discourage potential immigrants with little knowledge of English or French. Having to pay for language training is "a negative slap, especially for people coming to Canada for protection.... These people have lost everything."

But De Graaf agrees language training costs should be picked up by 'economic immigrants', another category about which the report calls for changes.

Focus on the wealthy

"We recommend the merging of the current skilled worker, entrepreneur and investor categories into a single Self-supporting Class," says the report. "The ability to be self-supporting upon arrival in Canada is a core standard."

One sub-category of this class would be investors, who would be required to make a $500,000 financial commitment, as well as to meet standards on language, education and self-sufficiency.

De Graaf is not comfortable with the report's focus on bringing wealthy immigrants to Canada. The government is "trying to milk them. We're being predatory. I'm opposed to that," he asserts. This category seems to "put Canada on sale to the highest buyer."

De Graaf thinks some economic immigrants from developing countries such as India would be better to stay in their home countries and improve conditions there. He would like the government to allow immigrants to come to Canada who may not have extensive training but who are eager to learn. The government should also pay for their training.

CC FILES

Rick De Graaf

The report suggests that immigration numbers should be kept at about the current level, but that the Immigration Minister should consult with interested groups about any quotas. The government should set targets and ceilings for each category except for spouses and dependent children, and should examine the rationale for having a "right of landing fee."

De Graaf feels that that fee, commonly referred to as the "head tax", "discriminates against people who can't pay it." He would like to see refugees exempted from the $975-per-person fee.

An investment

The government needs to see money spent on immigrants as an investment, insists De Graaf. Immigrants "make a positive contribution. They become tax-paying citizens."

The report recommends that Canada have a distinct agency to deal with refugees, under the proposed Protection Act. This agency would "administer the protection process both overseas and inland. Resources should be directed to protection activities abroad to identify those who need resettlement in Canada without forcing them to use the expensive and risky services of people smugglers. In this way, Canada should focus on assisting the most vulnerable, overwhelmingly women and children, as close as possible to their home country."

De Graaf likes "the separation between immigration and protection. The only problem I see is in the field. You may have visa posts without a protection officer."

A "fast-track" system is suggested to allow refugees in imminent danger to travel to Canada on an urgent basis. The report also suggests the government work with non-governmental organizations (NGOs) to identify people in other countries in need of protection and resettlement in Canada. The fast-track system would take six weeks to process refugee claimants, down from the current eight-week target deadline.

De Graaf is skeptical about if the government can actually process refugees in six weeks. But he adds, "I think the government sincerely wants to pick out the real refugees and try to filter out the economic refugees."

Keep out 'people-smugglers'

The government should also be quick to disallow the immigration of "people-smugglers" and suspected war criminals, and allow for their quick removal from Canada, suggests the report. In this area, says De Graaf, "the government needs some 'teeth.' There has been manipulation of the system." The government needs to be able to quickly remove war-criminals if its proof is "well-documented and reliable." But a proper appeal process is also needed.

Transparency and openness to the public is another professed goal of the report. But De Graaf says he has encountered no problem with secrecy in the immigration department. De Graaf and Arie Van Eek, executive secretary of the Council of Christian Reformed Churches in Canada, plan to meet soon with Sharon Davies, one of the report's authors, to further discuss its implications.

Immigration Minister Robillard is planning to introduce new immigration legislation later this year, after conducting a nation-wide consultation on related issues in February and March.

Conservative Christians need social conscience

... continued from page 1
choices."

What's needed is more conservative Christians with Phipps' social conscience, he says. "The problem with ultra-conservative evangelical Christians is that they do not have a socially-relevant agenda."

For example, evangelical ministers should have led the way in providing donations for a new women's emergency shelter after it burned down, he says. Instead, evangelicals are prone to imposing their own agenda on society, alienating the very people they most want to reach.

"Jesus brought authority to the agenda of society," says Nienkirchen. "We have retreated into a cultural ghetto." He says there is a spiritual hunger across the land. But having abandoned the collective social traditions of the past and mistrusting traditional views, people in the late 20th century are searching outside the traditional religious institutions for new sources of spiritual experience and authority.

"The Phipps' controversy unwittingly flows into this," says Nienkirchen. Moreover, North America has entered a post-Christian era, dominated by religious pluralism.

In order for conservative Christians to hold their own in the decades to come, they will have to bear faithful witness in society to what they believe about Christ, he says. "It's a call to fidelity, fidelity in terms of the ultimate truth *and* immediate needs."

Day of opportunity

Another evangelical professor agrees. Conservative Christians must demonstrate their love of God and their love of the poor simultaneously, says Gerry Bowler, director of the Centre for the Study of Christianity and Contemporary Culture.

"If you do love God, the pain of your neighbor will be very real to you and prompt you, individually and collectively, to action."

Bowler believes that while Phipps' remarks have encouraged others of like mind, it provides an opportunity for conservatives to seize the day. Evangelical churches, like the Christian and Missionary Alliance and various Pentecostal groups have grown in recent years, while the United Church has shrunk, says Bowler, associate professor of history at downtown Canadian Nazarene College.

"This drift to secularism, rationalism and materialism has proven utterly unpopular for the unchurched," he says. People want certitude and conviction.

Bowler, who grew up in the United Church, says that conservative churches ought to pull their preachers off television and start advertising instead. Bowler throws out a suggestion: "Confused by your leadership, here's a church that knows what it believes."

So what is a person to do who is trying to make sense of all the claims and counterclaims? Seek out people who claim to have the answers, says Bowler.

If they are sufficient, they're probably appropriate for you. "If you're hungry and thirsty, go to the place that feeds real food and drink. You don't go to the library when you have hunger pains."

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Britain, U.S. and the Netherlands: not all immigration countries

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A cafe in the Netherlands: not primarily an immigration country.

Alan Doerksen

OTTAWA — Canada's rules on immigration contrast with those of the Netherlands, the United Kingdom, and even those of our close neighbor, the United States.

Comparing Britain's and Canada's immigration rules, Mike Goodwin, of the British High Commission office in Ottawa, says, "I don't think they're comparable in any shape or form."

Although Canada's government encourages immigration, Britain's does not, he says. One reason is: "We've got 56 million people packed on an island!"

(1990 figures from the *National Geographic Atlas* place the U.S. population at 243 million, compared to 25 million for Canada and 15 million for the Netherlands.)

Britain's Immigration Act came into effect in 1971 and has been amended a few times since then, says Goodwin. Britain has no immigration quotas, but allows decisions about potential immigrants to be made on a case-by-case basis.

In 1995, 55,480 immigrants were accepted for settlement into Britain, compared to 225,000 immigrants accepted into Canada in 1996. The Canadian figure includes about 197,000 immigrants and 28,000 refugees, according to Citizenship and Immigration Canada.

Generally, people immigrate to Britain if their spouse is a British citizen or if they have had a company transfer, says Goodwin. Immigrants do not need to pay a right of landing fee, unlike immigrants to Canada.

Some refugees are also accepted by Britain, and their housing and other expenses are paid for, not including language training.

Although the British government is "not looking for Nazi war criminals," Goodwin says it does watch out for people who may have violated human rights.

Homosexuals are allowed to sponsor partners into Britain, "providing one of them is British and can sponsor the other," says Goodwin. The couple must have had a relationship for four years prior to immigrating. This is a new policy introduced by Britain's present Labour government, notes Goodwin. Canada's immigration department is considering a similar policy.

English no priority

Like Canada, the U.S. accepts many immigrants each year. In 1996, some 916,000 people immigrated to the U.S., according to the U.S. Embassy in Ottawa. Of these, 14 per cent were refugees and asylum-seekers, while 65 per cent were family-based immigrants.

"The U.S. does not [give special preference to] immigrants with a good knowledge of English," explains Allison Abraszko, information resource associate with the embassy's U.S. Information Service. But she adds, "The U.S. federal government does not provide nor directly fund language training for new immigrants. English language training may be provided by some local governments and non-profit organizations."

However, the U.S. government runs a Refugee Resettlement Program which provides English instruction and job training for refugees.

Same-sex couples discouraged

Unlike Britain, the U.S. does not include same-sex couples under its legal definition of family for immigration purposes.

The U.S. is concerned about former war criminals coming into the country. According to Abraszko, part of the U.S. immigration law lists "the various classes of excludable aliens, which does include criminal and related grounds, as well as participants in Nazi persecution or genocide."

Other possible immigrants are rejected if they have been practicing polygamy, habitual drunkenness, or have been involved with smuggling illegal aliens into the U.S. This last category is something the Canadian immigration department is considering for its new law.

Limited and liberal

Like Britain, the Netherlands accepts far fewer immigrants than does Canada. In 1995, about 57,000 immigrants were accepted. Mieke Bos, the Royal Netherlands Embassy's attache for press and cultural affairs, says that in general, "the Netherlands is not an immigration country."

Each year, the country accepts about 500 refugees for resettlement, she says. "If there are serious grounds to believe that the asylum seeker in question has committed war crimes, he/she will not receive permission to stay. There is a discussion in the Netherlands at present on possible prosecution of such cases," explains Bos.

"As to the definition of family, except polygamy, all forms of family/partnership are recognized," including homosexual couples, she adds.

Once an asylum seeker is accepted as a resident of the Netherlands, municipalities help him or her find a home, and he or she is obliged to take part in language and integration courses. Aliens who do not meet conditions for residency are first asked to leave the Netherlands voluntarily. If illegal aliens are unwilling to leave, they are expelled by the police.

A Netherlands government brochure states: "The governments aliens policy is just but strict: strict for people who have no grounds for settling in the Netherlands, and just because every individual is given a fair chance.... The reception of asylum seekers is humane but sober. While an asylum seekers chances of obtaining a residence permit are being investigated, he can count on a roof over his head, medical help and legal assistance."

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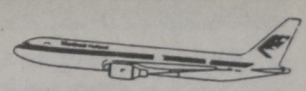

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Editorial

Children need to eat, play and learn freely

I am glad that Gerald Vandezande of Citizens for Public Justice is speaking out on the upcoming federal budget and that he is reminding the government of its promise to eradicate child poverty by the year 2000. Though that may have been a rash promise to make, the intent was clear and there must be an accounting.

What has happened to child poverty since that promise was made in 1989? Today there are half a million more poor children in Canada than the one million poor children of 10 years ago, says CPJ. CPJ bases that figure on research done by "Campaign 2000," which used figures published by Stats-Can. Stats-Can, in turn, used a low-income cut-off criterion, which considers those people poor who spend more than 50 per cent of their income on food, shelter and clothing.

A social inequity crisis

Whatever one may think of the criteria used in determining poverty, that child poverty exists is no longer an issue, says Andrew Brouwer of CPJ. And it is this most regrettable situation that Vandezande rightly calls obscene.

Worsening social conditions for both children and adults have been blamed on unemployment, cutbacks in wages and the growing gap between the rich and the poor. The Most Rev. Barry Curtis, Anglican archbishop of Calgary, calls it "a crisis of exclusion and inequality [which] has been growing, pulling our society off balance" (See news story "Faith communities write to Paul Martin" in CC, Jan. 30). We live in a time when athletes and CEOs rake in outrageous salaries, when more and more already large companies are merging, supposedly for the benefit of "all" (read, shareholders), and when even governments are not able or willing to provide the checks and balances that used to make our democracies reasonable environments for people willing to work. (It will be interesting to see whether Ottawa is able or willing to stop the merger between the Royal Bank of Canada and the Bank of Montreal.)

A rude awakening

Poverty is a complex issue. It is tied in with all the social and structural changes taking place in our society, and some of these changes seem unstoppable. But what makes poverty an even more complex issue is the fact that it also arises from personal choices people make.

If someone who died 50 years ago were to suddenly come to life in this society he or she might immediately die again of shock. The shock would come from being exposed to such late-20th century conditions as the prevalence of divorce and abortion, the loss of work ethic and loyalty to long-time employees, the too-early loss of innocence of children, the easy going into debt and bankruptcy, the open portrayal of violence, the lowering of private and public standards in matters of sexuality and the lack of discipline and structure in education.

He or she would be aghast at the decline in spiritual, moral and social values in family and school life, in entertainment and information, in public institutions and places. Such a person would wonder why a civilization thinks it can do without God. We're not even talking of the technological changes that would make our society feel like an alien place. The quality of human interaction and lifestyle would suggest to them that something more than business practices and politics has gone wrong.

Call the nation back to God

All of this suggests that setting aside monies from the estimated $1.4 billion budget surplus this year for the elimination of child poverty is not enough. It also begs the question whether not using part of that surplus to pay off the country's remaining debt burden will in the long run not hurt future generations, including today's children.

But let's agree that poor people and poor children need to be lifted from their economic straits by increasing the National Child Benefit and by increasing the refundable GST creditable to all those whose income is below the poverty line, as suggested by CPJ. What else can we do to fight the real causes of poverty in Canada?

In fairness to CPJ and Vandezande, they have consistently stressed the need for all-encompassing changes towards compassion, justice, integrity and accountability in "governments, corporations, trade unions, social agencies, educational institutions and media" (same article in the Jan. 30 issue of CC). CPJ is a social justice organization which must primarily focus on social issues.

But what about the religious leaders who, on behalf of the institutional churches, speak about the causes of poverty? Why are they not more vociferous about the decline of moral values in society? Why are they not calling this nation back to God? I cannot remember a recent clarion call being raised against divorce and abortion by mainline Protestant church leaders, for example. Evangelical and Catholic leaders do better in that area, though perhaps evangelical church leaders tend to be weak on pointing to structural changes in society.

The Pope's prophetic stance

In this connection I am thinking of the Pope's recent visit to Cuba. I was amazed at the fine balance the Pope struck between criticizing the United States-led economic and cultural embargo against Cuba, on the one hand, and calling for greater political and religious freedom and respect for human rights within Cuba. In addition, he urged the Cubans to fight the evils of abortion, prostitution, materialism and addiction to alcohol and drugs. He clearly said that a nation without God could not expect to be blessed. That kind of prophetic statement testifies to a rootedness in the gospel of Christ that is often absent in pronouncements made by religious leaders in Canada, with notable exceptions in the Catholic and Protestant camps.

A balanced approach to the social and economic ills in Canada should also be used by religious leaders in Canada. The good news for the poor that Jesus preaches is not just that there's more money in the welfare coffers but also that the Spirit of God opens up ways to greater obedience to God's laws for life.

In the meantime, we hope that Finance Minister Paul Martin will heed the call to social justice and not forget about Canada's poorer citizens who need to grow up in worry-free environments of love and stability. **BW**

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Letters

Our candle of self-righteousness must melt

Your startling editorial of Jan. 9, entitled "No limits to God's love," shows an aspect of Christianity with which we "good" people feel uncomfortable. It reminded me of the period when we befriended a woman who spent many years fighting alcoholism, and 18 years in the Kingston women's prison.

I can't remember when she entered our lives, perhaps three or four years ago. As a member of Alcoholics Anonymous she was required to go to church. She turned to ours and there met Jesus, forgiveness and peace.

Colette's deep brown eyes studied the Scriptures and implicitly trusted the Lord, and us as his children. A zealous witness, she was ready to assume her role as a Christian grandmother to her family in Ontario.

Today we'll say goodbye to Colette. Actually, we celebrate her victories and our own. When I decorate the table, I must use the blue cloth and tall sparkling blue tapers. Not just for ornamental purposes. It is time to light the fancy candles of my self-righteousness and let them burn and melt away.

A peace offering

Once long ago, the candles were given to me in an elegant golden box. I wondered why. But not for long, even though no explanation was given. Earlier I had received an uncalled-for verbal assault from the candle giver. Certainly this gift was a silent peace offering.

Carefully I packed and unpacked the candles whenever we moved. I even had the florist make special base circlets around them for centrepieces. Each time I placed them on the sideboard, I'd gloat inwardly.

Surely, I've been self-righteous long enough, and candles are meant to give light, I finally realize. *And that's what we'll let them do today.*

One candle shall burn for Colette. It is to remind her to let her light shine as a new Christian who is free from her imprisonment in crime, drugs and alcohol.

The second candle must melt down for me. I need to remember that I can glow only in Christ's righteousness, not my own.

Hilda J. Born
Abbotsford, B.C.

Strongly denounced book highly recommended

I always enjoy "Church Press Quotes," capably gathered by Rev. Jacob Kuntz, and so learn from the thinking of others.

"Church Press Quotes," of Oct. 10, 1997, includes a reprint of a review of Philip Yancey's book *The Jesus I never knew* (taken from the Canadian Reformed publication *Perspective*). The review is devastating, condemning the book in unbelievably harsh terms. Terms are thrown around such as "Yancey subtly blasphemes the almighty God..."; "The plethora of rancid untruths"; a book without "redeeming qualities." In an even larger sweep, it is said of Yancey's books that they contain "poison sweetly disguised as Christian truths."

A believable Jesus

Well, I figured, if a book by a competent Christian author and one who is highly acclaimed (by persons such a Billy Graham, James I. Packer, Lewis B. Smedes) is that bad, something must have gone terribly wrong. Either the author suffered a serious lapse or the reviewer "just lost it." I decided to read the book myself and check out the accusations. I sensed, if it takes such strong language to condemn a book, the book cannot be all that bad.

My reading of *The Jesus I never knew* confirmed my hunch. I immensely enjoyed reading it. Any book can be criticized, taken apart and denounced as trash. Yancey's is no exception. He seems to have a tendency toward overstatement. But as studies of Jesus go, Yancey's portrayal of the Savior seems to me to be pretty much right on, lifted straight from the pages of the New Testament. In fact, the Jesus Yancey discovered in the New Testament I find more believable, more genuine human, than the almost non-human Jesus some theologians are apt to construct.

In sum, in my estimation it is a refreshing book, highly readable, insightful, thought-provoking, even inspirational. It helps us understand Jesus as he really was. As for "neo-orthodox" theologians cited by Yancey, such as Jurgen Moltmann and Karl Barth, and disparaged in the review article, one might wish there were more "orthodox" Reformed folk who would read them and learn from them. It is also a fine book to add to church libraries.

Sierd Woudstra
Grand Rapids, Mich.

CRWRC gives full account

John Tamming asks a 19th question in his Jan. 9 letter, "18 questions for the CRC Board of Trustees."

He rightly mentions that the Christian Reformed Church stood to lose funds in 1991 when an international bank ran into financial difficulty. "To the best of my knowledge, a full and frank accounting of how much money was lost was never made," Tamming wrote.

It should be noted that at that time, then director of CRWRC Canada, Ray Elgersma, made full public disclosure of CRWRC's relationship with the Bank of Credit and Commerce Canada (BCCC) and the $123,600 of deposits at risk. Further, the board of CRWRC authorized a $25,000 loss provision which was reflected in the financial statements in 1992.

Since that time, various dividends have been paid out wherein CRWRC has recovered 89.2 per cent of the original $123,600 on deposit. The liquidator indicated a further one per cent dividend was probable, with nothing further forthcoming after that.

As a result, CRWRC stands to lose about $12,000 of its initial deposit, less than one-half of our anticipated loss.

Wayne de Jong
Director CRWRC Canada
Burlington, Ont.

Cuts in foreign aid hurt NGOs

Your Jan. 9 issue published an opinion peace written by Peter Ysselstein entitled "Former development worker questions foreign aid." In my limited travels in Africa and South America, I have seen evidence of some of the pilfering which Mr. Ysselstein speaks of.

However, there are two major points which the article fails to mention. First, most non-government organizations (NGOs) within North America have a significant portion of their budget coming from the federal governments. In Canada, this funding comes though the Canadian International Development Agency (CIDA), the "foreign aid" arm of the federal government. Canada's decline in foreign aid giving also results in cuts to the budgets of those NGOs (including CRWRC) who receive some funding for their projects from CIDA.

I agree with Ysselstein's comment that "probably the best type of aid giving has come from small organizations, NGOs..." Therefore, one must keep in mind that cuts in Canada's foreign aid also results in cuts for many of these NGOs.

The second point is the role of foreign aid in a relief setting. The article speaks of the negative aspects of foreign aid in development work.

In my previous work with Canadian Foodgrains Bank, I walked through different relief settings including refugee (or internally displaced) camps. In one particular camp in Sierra Leone I remember speaking with women who did not have the ability to provide food for themselves or for their children, let alone having means to clothe themselves (in most cases, it is the women and children who are most affected by the causes of food insecurity such as war).

Sadly, their story is not unique. These people, who move to refugee camps for the sake of protecting their lives, are dependent upon foreign aid for their survival.

I wonder if Mr. Ysselstein would have the same views if he had worked in this type of setting. I know I don't.

Jeff DeHaan
Cornwall, P.E.I.

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Opinion/Media

Separation and divorce have a negative economic impact

Chris Sarlo

Besides the pain and anguish of a broken marriage and the adverse emotional and developmental impact on children, separation and divorce sharply reduce the standard of living of one or both spouses, sometimes permanently.

To see how this happens, we need to understand the simple economics of family living. When parents and children live together, they benefit from "economies of scale." Consider the standard three-bedroom house. The total cost of housing, including mortgage, heat, electricity, insurance, maintenance and necessary supplies is much the same whether one person lives in the home or five. The larger the family, the lower the cost of housing per person.

When couples separate, with the exception of only the richest few, both parties will experience a reduction in their living standards. When children are involved, as they are in about half of current Canadian divorces, and support payments are made, the reduction in living standard can be substantial. Where there used to be one household to support, now there are two separate households to maintain.

Worse for women?

There is also a widespread view that divorce is financially worse for women than men. This may be true in cases of desertion and where court-ordered support payments are not made. However, there is some reasonable doubt about this view in other circumstances. Consider, for example, the case of a single-earner family with three adolescent children.

Suppose the husband's gross income is $50,000, the wife is not in the labor force and they live in a modest home. If this couple separates, the wife is frequently granted custody, or resides with the children most of the time. In the process of splitting assets, she is often awarded the matrimonial home. Support payments (combining alimony and child support) in this case, would be in the range of $15,000 to $18,000 per year.

The now single mother can expect another $4,000 to $5,000 from the child tax benefit, GST tax credit and provincial tax credits and benefits. Her tax-free income is likely to be $20,000 or more. This is not a middle-class income, but would be enough to maintain a modest home and provide all the basic needs and some amenities for herself and her children. Yet this family of four is well below Statistics Canada's low-income cut-off, a measure that many in the social welfare community regard as a "poverty line."

Reported incomes may misrepresent

Now what about the husband's situation? While the husband's reported income of $50,000 gives the appearance of a solid middle-class single person, his after-tax (including payroll taxes) and after-support (assuming support payments of $16,000) income is only about $19,000. Unless he has a lot of other assets, this would certainly be an insufficient income to carry a mortgage. So he is likely to be living in an apartment, and having a standard of living far lower than he enjoyed while married.

There are two points to this example. The first is that both parties to the separation are likely to experience a real reduction in their standard of living. Second, just looking at reported incomes (from the Statscan surveys or the census) may greatly misrepresent the relative financial situation of the two parties.

Second highest rate

Since divorce laws were liberalized in 1968, the number and rate of divorces in Canada has skyrocketed. By the late 1980s, there were about ten times as many divorces per year as there were in the early 1960s. Canada, once a low-divorce nation, has the second highest rate in the industrialized world.

This has led to a significant increase in the number of households and, in particular, in the number of one-person households. Between 1961 and 1986, the proportion of 25-44 year olds living alone has roughly quadrupled. Most of this increase is attributable to separation and divorce because the marriage rate (including common-law unions) is about where it was in the early 1960s.

This profound social change has adversely affected the individual living standards of those involved.

Chris Sarlo teaches economics at Nipissing University and is an Adjunct Scholar with the Fraser Institute.

Hollywood's 'right stuff' to be rewarded at awards dinner

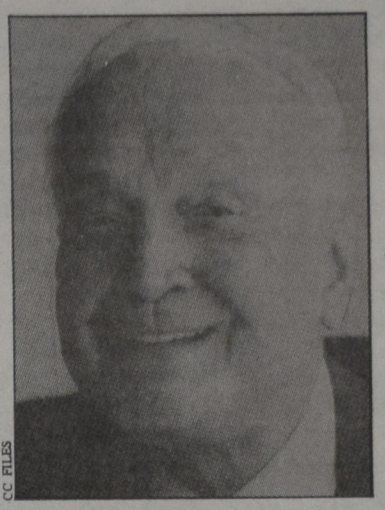
HOLLYWOOD, Calif. — Last year saw the American media come under intense fire from many Christian leaders, including Disney being boycotted by the Southern Baptists. But one group rewards what Hollywood is doing right instead.

Dr. Ted Baehr, founder and president of the Christian Film and Television Commission and *Movieguide* says that the Sixth Annual *Movieguide* awards will take place in Hollywood on March 18, 1998. In addition to awards to specific productions, many winning writers, producers and directors will go home with cash prizes of up to $25,000.

"These incentives greatly assist the commission's work throughout the year in seeking creative input on the religious and moral content of Hollywood's films," says Baehr. "Of course we believe in rebuking the bad things coming out of Hollywood, but we also strive to uphold and reward what Hollywood is doing right. It is my hope that the dinner will continue to grow as a positive way of commending the good instead of lambasting the bad."

Tangible results

Through the financial support of groups like Swiss America and people like Sir John Templeton, whose foundation has just granted the Christian Film and Television Commission and *Movieguide* an $82,000 matching grant and $50,000 for the "Epiphany Prizes," Baehr's commission is able to present the black-tie awards banquet that brings out the creative teams and actors from every studio in town.



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Sir John Templeton, whose fouundation helps fund the Christian Film and Television Commission.

"We are already seeing the tangible results of rewarding Hollywood's creative teams in the quality and morality of the films reaching the box office," he says.

Baehr notes that there are now more family films, though in 1997 some didn't perform very well. There were also significant films for mature audiences which contained "Christian content," such as *The Apostle, Paradise Road* and *Amistad.*

About television Baehr says: CBS has made a commitment to family fare — and CBS has won the Nielson Ratings over NBC for the first time in recent years. "However we are also getting some really inferior productions at the other networks."

Baehr believes the U.S. networks are now seeing themselves not as general broadcasters but are each trying to carve out a specific niche with a specific image: "NBC sees itself as the urban network, while CBS is the heartland network. While ABC doesn't know what it is going to be, Warner Brothers is the family network."

Redeeming the entertainment culture

In Baehr's words, the mission of the Christian Film and Television Commission and *Movieguide* is to "redeem the values of the mass media of entertainment by lobbying and influencing media executives through our advocacy work and by equipping concerned individuals and families to choose good and reject bad entertainment."

Baehr fully intends to have an effect on the whole U.S. "By redeeming the values of the mass media, we are helping to redeem America," he says. "We have chosen the word 'redeem' carefully for its spiritual significance and to denote that we are not just trying to change someone's values, rather we are trying to help people exchange tired, worn out and negative values for worthwhile, uplifting values."

Yo Yo Ma and friends explore Bach in Canadian TV production

(Canadian Scene) — Music lovers across Canada will have television access to a remarkable series of six films featuring Yo Yo Ma, one of the worlds greatest cellists, in a unique interpretation of one of Johann Sebastian Bach's greatest compositions.

The film has already been seen by Ontario audiences on TVOntario and will become nationally available to television audiences via the CBC network later this year. *Yo Yo Ma: Inspired by Bach* has also been seen in China.

Working with the innovative Canadian film production company Rhombus Media, Ma is featured in six one-hour films each interpreting visually one of the Bach *Six Suites for Unaccompanied Cello.* Each film has a different Canadian director, among whom are Atom Egoyan, Canada's most honored film maker, and Francois Girard, whose film on the late, great pianist Glenn Gould was hailed as a major innovation.

In the film *The Sound of the Carceri,* director Girard shows Ma playing against a digitally designed background based on the dark and sinister *Imaginary Prisons (Carceri d'Invenzione)* series of etchings by 18th century Italian architect Giovanni Battista Piranesi.

In *Sarabande,* Egoyan collaborates with Ma in creating an enigmatic drama that examines the effect of music on the lives of characters played by Ma himself and actors Jan Rubes, Lori Singer and Arsinée Khanjian.

Yo Yo Ma: Inspired by Bach is presented by TVOntario in partnership with Air Canada, with assistance from the federal department of Foreign Affairs, Canadian Heritage and Fonorola.

A new, two-disc Sony recording of Ma's playing of the six Bach suites has been released, and surpasses Ma's previous recording of the composition.

The film series will also be shown on television in the United States, the United Kingdom, France, Germany, Japan, Australia, Portugal, the Netherlands, Finland and Norway.

Books

A corrective to Calvin's view of human will

Gene Haas

John Calvin and the Will: A Critique and Correction. By Dewey J. Hoitenga, Jr.

Grand Rapids: Baker Books, 1997. ISBN 0-8010-2154-5 (pbk.) 162 pages.

We Protestants do not have the office of pope, but we do have those founding figures whom we tend to see as possessing a high level of theological insight into the teachings of Scripture. Although we claim that no human is infallible, it often becomes difficult to critique and correct these founding individuals who have had the major role in shaping the theological tradition that has molded our own thinking.

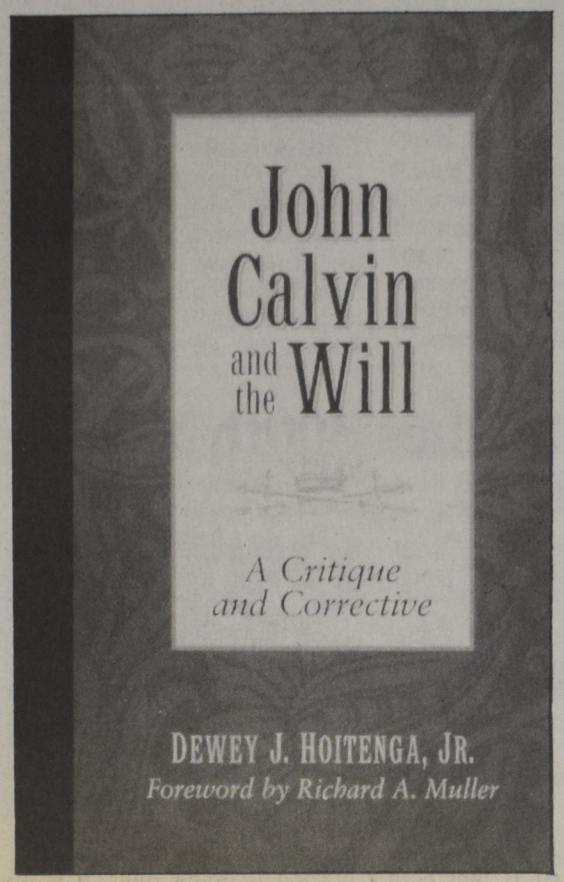
The irony is that hardly any of these founding figures wanted their views to be the final word on theology. Their desire was that future generations would not only develop their teachings, but also critique and correct them where necessary. Of course, this latter task is easier said than done. But it is a task that must be done, especially in the Reformed tradition in which we claim that theology must be *reformata, semper reformanda,* that is, once reformed, must constantly undergo reformation.

Dewey Hoitenga, Jr., a professor of philosophy at Grand Valley State University in Michigan, has written this book to point out an aspect of Calvin's teaching that is clearly inconsistent, and therefore, in need of correction. This is Calvin's view of the human will. Hoitenga's purpose in doing this, as his subtitle suggests, is to present a revised theological formulation which is both internally consistent and supported by Scripture and human experience.

Two inconsistencies

There are two facets of Calvin's view of the human will that are inconsistent. The first inconsistency has to do with the relationship of the intellect and the will in human action. The question with which theologians and philosophers have grappled for centuries is: Does the intellect govern the will (intellectualism), or does the will govern the intellect (voluntarism)?

In Calvin's view, the intellect governed the will before the fall into sin, but since the fall into sin, through the fallen state, and into the redemptive state, the will governs the intellect. Hoitenga demonstrates that only a voluntarism explains why Adam and Eve decided to sin even though their minds told them what they should do. And consistency demands a voluntarist view of human action from



creation, through the Fall, to redemption.

The second inconsistency in Calvin's thought is his view of the change in the nature of the human will from its original to its fallen condition. He maintains that the will was created with two essential components: its inclination to do the good and its ability to choose between good and evil.

Due to the Fall, the will has completely lost its inclination for goodness and now is wholly inclined to evil. The result is that the human will has lost the ability to choose between good and evil, and always does what is evil.

Why is it inconsistent to hold such a negative view of the human will? Hoitenga gives a number of reasons. First, this view holds that the misuse of the will in the Fall allows humans to destroy the very nature and structure of the will, namely, its inclination to good and its capacity for moral choice.

The Reformed approach to the Fall is that sin *corrupts* but never destroys God's creation. When Calvin describes the fallen intellect, he grants it the capacity still to have some understanding and judgement, though corrupted, of God's truth. Why not also allow the fallen will to retain its created capacities?

Second, Calvin's view does not fit with the teaching of Scripture (cf. Rom. 21:4-15) and our own experience that unregenerate people do retain some inclination to good and that they do have some discernment between good and evil. They do not always choose the evil, but often choose the good.

Will not destroyed

Of course, Scripture and experience witness to the corrupting effects of sin on this inclination and discernment, and to the inability of the human will to convert itself back to God without his regenerating grace. But these do not require us to say that the innate components of the human will are destroyed.

Thirdly, Calvin restricts the effects of common grace to restraining the evil inclinations of the will. But common grace can be understood as God's general activity to maintain in all people the inclination of the will to moral goodness and its capacity for moral choice.

Hoitenga's book is a helpful corrective to the views of Calvin and of the Reformed tradition on the human will. It will be of interest to students of Calvin's thought, as well as to those in a variety of disciplines who deal with the human will. In general, it provides us with a more positive perspective on the insights and behavior of our non-Christian neighbors.

Dr. Gene Haas teaches theology at Redeemer College, Ancaster, Ont.

New Calgary FM station focuses on Gospel

Gordon Legge

Former Calgary minister Rev. Allan Hunsperger says lessons he learned starting up an AM gospel music station in Edmonton will make Shine 88.9 FM, Calgary's newest FM station, a far better station.

"I feel great about it because Calgary has benefitted so much from the lessons we've learned in Edmonton," says Hunsperger, president of Touch Canada, which launched Canada's newest commercial FM Gospel music station late last year. "I think there will be a good-sized audience."

The station, which went on air in late November, broadcasts a mix of programming including pre-recorded packages of contemporary Christian music from Nashville, along with 10 to 15 per cent Canadian content focusing on local performing artists, and a variety of talk programs.

The station is the realization of a 19-year-old dream for the former long-time Calgary minister and broadcaster. It was on Nov. 25, 1978, when Hunsperger first conceived of the vision for a Gospel music station in Calgary.

Stopped the 'bleeding'

His dream was partially realized when he started up a 24-hour gospel music station at Easter 1994. But it was in Edmonton. The Edmonton station, AM93 The Light, got off to a rough start, and by the middle of 1996 was $450,000 in debt. Touch Canada's chief backer, Edmonton financier Charles Allard, threatened to withdraw support unless the operation was straightened out.

The station reduced staff, trimmed expenses by $50,000 a month, changed its programming format and moved to a smaller location. By March of this year, it was back in the black, he says.

"There's no doubt the bleeding has stopped and we're all excited," he says with his characteristic enthusiasm.

"It's been good for Calgary because we learned about our markets and our demographics."

The Calgary station is lean and targeted towards a "niche market," particularly women and baby-boomers, as well as the 50-plus crowd. Hunsperger's original plans called for a $2 million start-up budget, including $178,000 for promotion. Today his total budget is $300,000.

His promotional budget? Hunsperger puts his thumb and forefinger together and makes a "zero" in the air.

In Edmonton, his AM station has about two per cent of the market; he hopes to grab as much as five per cent in Calgary with the better quality FM signal.

Even though it will focus primarily on gospel music, Hunsperger believes it will appeal to people of all backgrounds with its wholesome, family value-style programming.

"We're not a religious station," he says. "I underline that emphatically. We're a commercial FM music station which plays Gospel music."

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Church

Austrian legislation threatens religious liberty

Willy Fautré

BRUSSELS, Belgium (Compass) — The Austrian Parliament passed a law on Dec. 10, 1997, which could slow new religious communities in attaining religious status, and which blocks new applications for the status of "state recognized religion." The law also enables the state to reduce from 12 to four the current number of state-recognized religions.

According to paragraphs 2.1 and 3.3 of the new law, a religious community can acquire legal status only after a period of six months following the filing of its application and if it numbers at least 300 members.

However, the Federal Minister of Education and Cultural Affairs can deny legal status, "if necessary," in the interest of public security, public order, health and morality. Legal status can also be denied in cases in which youth will be adversely affected psychologically, or when psychological methods are used improperly to disseminate religious beliefs.

Evangelicals, Pentecostals 'dangerous'

In a number of European countries, evangelical and Pentecostal churches and missionary groups are often labeled as "dangerous cults" because of their evangelistic activities. Such a law will enable the state to block the development of their association and to deny them legal status.

To enjoy the status of "state recognized religion," a religious association must have existed for at least 20 years in Austria, including a minimum of 10 years as a religious community legally recognized by the government. The number of its adherents must also reach a minimum membership of 16,000 (0.2 per cent of the population).

This privileged status is tied to a series of advantages: the right to levy taxes, to hold religious classes in public schools, to receive subsidies to private schools and to air radio broadcasts. According to the basic criteria, only four out of the 12 religious societies currently recognized by the state would still keep their status.

At a press conference on Nov. 27, 1997, Heinz Mayer, professor of constitutional law at the University of Vienna, declared, "This legislation is discriminatory and deliberately intends to avoid the implementation of constitutional principles to religious associations and to prevent at any cost the recognition of religious societies for at least 10 years."

It also enables the state to delay the access to legal recognition indefinitely as the waiting time can be interrupted for requests for more information and for hearings.

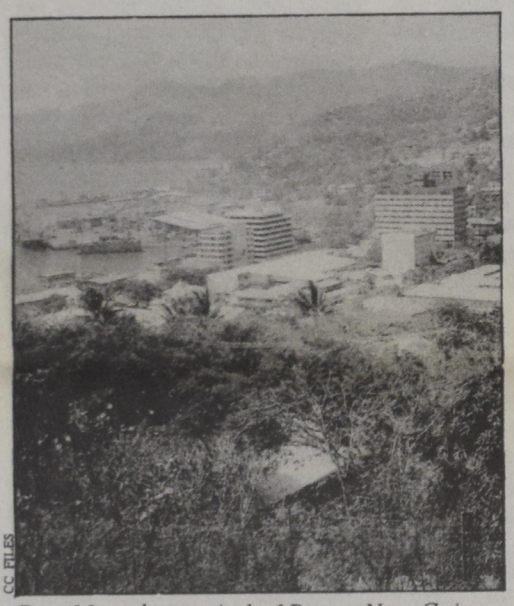
For a non-religious association, the waiting period is six weeks instead of six months. For political parties, legal recognition is granted as soon as the relevant federal ministry is in possession of their statutes. Moreover, neither the Law on Associations nor the Law on Political Parties imposes a minimum membership.

Religion singled out

"Obviously, the authorities want to thwart or to delay the recognition of religious associations and the new legislation obstructs the recognition process," Mayer said. "What we have here is a special right of association on religious grounds which gives a legal basis to the currently illegal policy of blocking recognition requests and which tremendously reduces the possibilities of recognition."

The governing coalition (the Socialist party and the People's Party) voted for the legislation while the Green, Liberal and Freedom parties voted against it. Volker Kier, the spokesperson for the liberal forum on constitutional issues, criticized "the spirit of inquisition and intolerance" in the new law.

The Bible League publishes 300th New Testament translation



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Port Moresby, capital of Papua New Guinea.

SOUTH HOLLAND, Ill. (TBL) — "This is God's talk; it will make a difference in our lives." That was the hope-filled response of a man in Papua New Guinea upon hearing that he will receive a copy of the New Testament in his own language for the first time.

This particular New Testament also represents a milestone for The Bible League: it is the 300th New Testament published in partnership with Wycliffe Bible Translators.

Many of the Scriptures translated by Wycliffe are for people in small, remote language groups and it is difficult to find publishers willing to accept such projects. The Bible League, however, concentrates on providing God's word to people who have no other access to it.

The partnership with Wycliffe extends more than 30 years. While Wycliffe specializes in translating God's Word into little-known languages, it is The Bible League's role to turn those translated manuscripts into published Scriptures. The Bible League has now published Wycliffe-translated Scripture portions in 560 languages.

'Speaks to our insides'

Papua New Guineans may not fully understand the wider significance of this newest publishing accomplishment, but they are sure of its importance for their own people. Kara-speaking people have anticipated getting their own Scriptures for many years. Their language is one of more than 800 spoken throughout this South Pacific nation. The Kara have had Scripture portions for 15 years, but in a language they did not understand well. One man told the translator, "When we read it in our own language the meaning is clear and it speaks to our insides."

As with many indigenous groups around the world awaiting their first Scriptures, believers among the Kara know they cannot grow in their faith and be the people God intends them to be until they have God's Word. And they desire to introduce many more of their people to the Bible for the first time.

Bible League president Rev. Dennis Mulder says, "We are very grateful for our association with Wycliffe Bible Translators in making God's written Word available to people who have never had it in their own language before. We pray that this newest translation — and others we are still working on — will bring even more people into the fellowship of Christ and his Church."

The Bible League has placed more than 500 million Scriptures in over 80 nations since its inception. In the past 10 years alone, more than 10,000 churches have been started and one million believers have been baptized as a result of The Bible League's worldwide ministry. The Bible League is dedicated to reaching even more of the 330 million people worldwide who do not yet have any portion of the Bible in their own language.

Romanian nuns beaten by police

BUCHAREST, Romania (EP) — Plainclothes policemen beat Orthodox nuns after they were forcibly ejected from a Christmas Day service in Bucharest. The nuns had disrupted the service by loudly criticizing Patriarch Teoctist for having collaborated with the regime of communist dictator Nickolae Ceaucescu.

Many in Romania have called for Teoctist to resign because he "passively" stood by while Ceaucescu demolished 90 churches between 1978 and 1989.

Teoctist has drawn further criticism with plans to build a $150 million "super-cathedral" in Bucharest rather than using the money to rebuild the churches Ceaucescu destroyed.

World Vision assists earthquake victims in China

MISSISSAUGA, Ont. (WVC) — Working in co-ordination with other international relief agencies in China, World Vision is providing earthquake relief to those who have been left homeless by the Hebei Zhangjiakou quake, which measured 6.2 on the Richter scale on January 10. Immediate assistance includes 90 tents which are being distributed to 37 primary schools in the Danjighe township to serve as temporary classrooms and hostels for the students and teachers.

Unusual bitter cold is complicating the rebuilding process for half-a-million people in China's northern Hebei province. Dr. Thomas Chan, chief executive for World Vision China, says "The temperature plummeted to minus 30 Celcius this week, and the cold is expected to linger for at least a month." Many of the quake survivors are living outside in tents and shacks.

"The immediate problem is to provide shelter and warmth to four villages in the quake zone. The people have enough to eat, but the most urgent need is shelter," says Chan.

In order to keep people warm, World Vision is providing woolen clothing, hats and shoes, as well as coal and building materials for temporary family shelters. To date, the aid organization has committed more than $1.5 million in relief aid, and has launched an emergency appeal to raise additional funds to help meet the needs.

The quake, for which 400 "aftershocks" have been recorded, has left 50 dead, 11,000 injured and has collapsed some 400,000 homes.

The cancer of consumerism

Chapter & Verse

● Wayne Brouwer
Andrew Kuyvenhoven
Laura Smit
Al Wolters

"What causes fights and quarrels among you? Don't they come from your desires that battle within you? You want something but don't get it. You kill and covet, but you cannot have what you want. You quarrel and fight. You do not have, because you do not ask God. When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures" (James 4:1-3).

I know a mother who remembers going with her daughter's class on a school trip. When she showed up with her car, her daughter hid at the back of the group as it was gathering. Another vehicle was needed to transport all of the students, so this mother offered to drive. At first her daughter didn't want to ride with her, and tried to get into one of the vans. When she was taken by the hand and led to join her mother, the girl slouched in the back seat and never said a word for the rest of the day.

Was she embarrassed by her mother? No. It was the car. The family car was 10 years old and had begun to show some rust.

Hunger

When this woman told me the story she shook her head with some disappointment. She was mildly upset with her daughter who showed such fickleness. But she was more distraught with a society that would teach her children that worth was tied to shiny cars and expensive clothes.

Theirs was not a poor family. They could afford to buy a newer car. Yet the old car ran well. They had talked about it and decided that even though they could afford something more expensive, they would not take the step.

I admire that family. We live in a grossly consumer-driven world. Our society shouts that if we want something, we *deserve* to get it. We *need* to buy it. Paying on credit is our *responsibility* to keep the wheels of consumerism turning and the wealth of the nations flowing.

When a person is addicted to drugs, she can't stop. She needs the next fix, the next hit, the next pill. When alcoholism grips, a man will do anything to get another bottle. But what about the addictions of the soul that society says are okay? What about the fads of fashion and culture that rule our shopping habits, and our eating habits, and our sexual habits?

Healing

Can I wear less than I can afford? Can I drive less than I have the means to buy? Can I develop a relationship with someone else without jumping into bed before marriage? Do I have the strength of character to go against the grain?

Often we don't know until we have tested our souls in the x-rays of deliberate abstinence. G.K. Chesterton put it this way. "Art and morality have this in common," he said. "They both know where to draw the lines!"

When we know where to draw the lines on a picture it begins to have beauty and meaning. When we know where to draw the lines on a building it begins to have shape and purpose. And when we know where to draw the lines in our lives, we begin to have character. The person who will stop at nothing will say yes to anything. The man who has no limits also has no identity of his own. He robs it from the victims of his cruelties. The woman who doesn't know how to say no will never be able to say yes to the things in life that matter most. The child who isn't taught the boundaries of behavior grows up to be an adult without a conscience.

Hope

Some years ago *People* magazine interviewed Dolly Parton. At one point the reporter asked, "Where did you ever get such a strong character?" Dolly said that it came from her Christian faith. "I quote the Bible real good!" said Dolly.

"What about psychiatry?" asked the interviewer. "So many people find the need to get counselling, especially in the stressful world of show business."

"No," said Dolly, "I don't see a psychiatrist. I fast instead."

"*You what?!*"

"I fast."

"Is that like a diet?!"

"No," said Dolly. "I do it to get in touch with God. Sometimes I'll... fast 7, 14 or 21 days. I don't drink nothing but water and I don't ever say when I'm on a fast — Scripture says you're not supposed to." (*People*, Jan. 19, 1981). She went on to say that she never made a major decision without fasting and prayer. The interviewer was astounded.

I don't think James would be. He would probably thank God for some sanity still present in the rotting stink of a society gripped by the cancer of covetousness.

Wayne Brouwer is senior pastor at Harderwyk Christian Reformed Church, Holland, Mich.

Gospel literature Internet outreach hits half million

Tony Whittaker

WILLINGTON, Derby, England — SOON Gospel Literature, an international, U.K.-based literature ministry, reports that since it launched its evangelistic online Web magazine (http;;//www.soon.org.uk) a year ago, its pages have been accessed half a million times. Often 1,500 people visit the Web-site each day from an exciting range of countries.

Convinced that the Internet represents an opportunity which Christians are not yet fully exploiting for the gospel, SOON has produced a "how-to" guide on using the Web for evangelism at: http://www.brigada.org/today/articles/web-evangelism.html

The guide covers: learning more about the Internet, how Web evangelism differs from printed-page evangelism; principles of writing pages and testimonies that will communicate; new strategies for page subjects; foreign language web-pages; how to exploit "search engines" to bring visitors to your site; using "newsgroups" to witness; plus many links to other Web resources.

The SOON team says, "If only someone had given us such a guide a year ago! We don't want others to spend a year reinventing the wheel." SOON believes that Internet outreach is a vital new tool for the church. What's more, it can be used by anyone, not just evangelistic organizations.

"Individual Christians can reach the world from their spare room. Here is an open door for anyone with time and a computer!" say SOON representatives.

Rebels accused of Colombian priest's murder

Kenneth D. MacHarg

QUITO, Ecuador (Compass) — A Colombian priest found dead in early December was murdered by a Marxist rebel group, according to a police spokesperson.

A special commission of the Colombian Security Forces said Father Samuel Calderon Pena, 33, from the Archdiocese of Bogota, was murdered by militants of the Revolutionary Armed Forces of Colombia (FARC).

The priest was murdered in the town of El Calvario as he travelled back to his parish with an altar boy after celebrating mass in a nearby town. The funeral was held at St. Vincent Ferrer church in Bogota where he helped instruct converts in church doctrine for 11 years before deciding to become a priest.

FARC and other guerilla groups have kidnapped or killed several priests and bishops in recent months in their stepped-up campaign against the Colombian government.

Protestants recognized in Colombia

Kenneth D. MacHarg

QUITO, Ecuador (Compass) — The Colombian government has signed an agreement recognizing 16 evangelical Protestant denominations, extending to them some privileges previously reserved for the Catholic Church.

"We are signing the first constitutional accord between the government and representatives of different religions," said President Ernesto Samper. "This will normalize relationships between evangelicals and the state."

The agreement recognizes marriages performed in non-Catholic churches and civil ceremonies, and permits the carrying out of evangelical ministry in prisons, hospitals, high schools and military installations on an equal basis with Catholic ministries.

Colombia rewrote its constitution two years ago which permitted recognition of non-Catholic churches as equal with the Catholic Church and removed recognition of the Catholic Church as the state church.

The Catholic Church receives some financial support from the state, and until Dec. 1 enjoyed semi-official status under an old accord between the government and the Vatican.

An evangelical legislator, Vivian Morales, asserted that, with the accord, Colombia, finally established freedom of religion and worship in the country.

Poland, Vatican establish relations

WARSAW, Poland (EP) — Poland's new parliament, dominated by conservatives and moderates, ratified on Jan. 8 a controversial treaty with the Vatican which had languished for four years under the previous liberal government.

The concordat, passed 274-160, formalizes relations between Poland and the Catholic Church, of which 90 per cent of the Polish people are members.

Vatican spokesperson Joaquin Navarro-Valls welcomed the ratification, and said, "Each concordat favors harmonious collaboration between the state and the church and this is what is hoped will happen in Poland." Provisions include making church marriages legally binding and providing religious classes in kindergartens.

Profile

A humble 'tiger' heads for his lair

Harry Antonides sees work in Kingdom perspective

Margaret Dinsdale

Harry Antonides was only nine when the Netherlands was occupied by the Nazis. Yet he was old enough to know that most people who hid in his house weren't really his relatives. Harry was the second oldest of nine children, but there was always room for one more guest in his village home.

Many stayed for only a night; a few for several weeks or months. Some were Jews such as "Mia," whose real name was Leah; others were Resistance fighters. Still others were ordinary Dutchmen who became *onderduikers* or "underwater divers" to avoid labor conscription into German factories. Occasionally even his own father had to hide.

Harry remembers blackening the shed windows when his father slaughtered unregistered pigs. The boy listened secretly to Dutch radio broadcasts from Britain, and he circulated underground papers.

From those childhood years Harry gained a profound respect for freedom and a sense of its fragility. In 1948 Harry, 17, and his family immigrated to Canada, where he transferred the freedom lessons he had learned in his native land to his eventual work with the Christian Labour Association of Canada (CLAC).

Freedom in labor

Now 66, Harry Antonides has just retired after serving simultaneously as the director of research for CLAC for 35 years and the Work Research Foundation (WRF) for 24 years. WRF researches Christian perspectives on industrial relations and economics.

CLAC is a government-certified, independent labor union committed to biblical social principles. It believes in the freedom of association in the workplace. One does not have to be a Christian to belong.

Too often labor relations are reduced to adversarial power struggles. "Declaring management and labor natural adversaries means that the business enterprise is really a house divided against itself," Harry has written. CLAC emphasizes co-operation and respect between management and labor, not confrontation.

CLAC does not run "closed-shops," nor does it compel any worker to join the union. It sees itself as an alternative for workers who object to undemocratic, adversarial and monopolistic trade union practices. It views strike action as a last resort and only if management will not accept binding arbitration.

Today CLAC is in the top 50 of more than 100 unions registered with Labour Canada. The multi-craft union represents almost 18,000 workers at 450 companies across Canada, but it is concentrated in Alberta, British Columbia and Ontario. Internationally CLAC is affiliated with the 28 million-member World Confederation of Labour, the world's oldest international trade union organization.

Early opposition

Harry was a local board member in Sarnia, Ont., when CLAC was founded in 1952. The new union received help from the Christian trade union movement in the Netherlands, but the early years were tough. Opponents dismissed CLAC as just an ethnic import and a management-oriented union. Worse still, in 1958 the Ontario Labour Relations Board (OLRB) refused to certify CLAC, ruling that the reference to Christian principles in its constitution made the union a discriminatory organization.

The next five years were bleak and divisive. No locals could be organized, only general support groups. Some members wanted to drop the mention of Christian principles, while others, like Harry, argued to retain them. CLAC appealed the OLRB decision to the Supreme Court of Ontario which overturned the ruling finally in 1963.

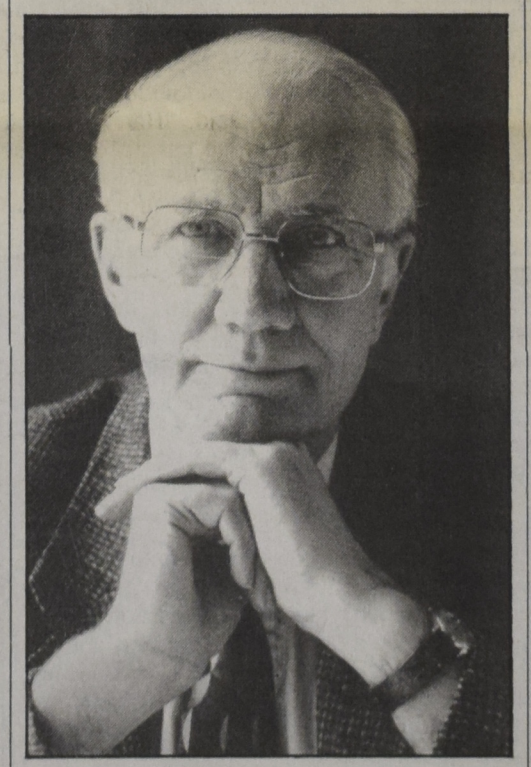
A year earlier Harry had been appointed CLAC's second business representative. In 1964 he and his wife, Janet, moved from Sarnia with their three young children to B.C. and lived there until 1976. It was not easy for Janet with her husband on the road so much.

The early 1970s were rough for CLAC too. "The big unions were determined to snuff us out," says Harry. Footholds in B.C. were lost and staffing in B.C. and Alberta was drastically reduced, while CLAC regrouped in Ontario.

The '80s saw gradual growth, while during the '90s CLAC has enjoyed a phenomenal surge. The union has more than doubled in size since 1991. Growth has been greatest in the grocery retail and pipeline industries in Alberta, and in general construction in British Columbia.

International acclaim

Harry edited *The Guide*, the official magazine of CLAC. He was also editor of WRF's quarterly, *Comment*. He has written numerous publications including two books, *Multinationals and the Peaceable Kingdom* (1978) and *Stones for Bread; the Social Gospel and Its Contemporary Legacy* (1985). He is contemplating a third, due out this year, with the working title, *The Work of Our Hands*, a major analysis of collective bargaining in Canada today.



Harry Antonides

Many of the publications Harry has written for CLAC and WRF have been distributed in Europe, South Africa, Australia, New Zealand and Latin America. After the chapter on Liberation Theology in *Stones for Bread* was translated into Spanish, Harry was invited to speak in Nicaragua and Mexico.

On January 24, CLAC held a banquet in Mississauga to honor Harry and Janet. The Antonideses have been faithful members of Willowdale's Christian Reformed Church for over 20 years. For them, God is not only the Savior of souls but also Sovereign over all of life. "To compartmentalize life into the sacred and secular is deadly."

In *Reclaiming Our Daily Work* (1994), Harry writes: "Work always occurs in a social context, and is therefore oriented to the service of others. It should never be reduced to a simple, mechanical, isolated function, or to a commodity on the market.

"A business consists of human beings who pool their wealth, energy, know-how, and labor to provide goods and services. By the nature of things, this is a co-operative effort of those who provide capital, entrepreneurship and labor."

Unique initiatives

As the economy has dramatically shifted from manufacturing to the service sector, many workers have been displaced. CLAC has responded with the innovative Alberta Training Centre in Edmonton. Since the centre with its modern computer lab opened in 1996, 3,000 workers have participated in various training sessions. The centre is unique in that it is financed not only by CLAC but also by the many employers with which CLAC negotiates.

If CLAC is the action organization out in the field, WRF is the think-tank, doing in-depth research. In 1997 WRF hired the Angus Reid Group to poll current attitudes of Canadians to unions. WRF commissioned Dr. Reginald Bibby to write a report on the data collected. The report, which received excellent media coverage, found that:

- Some 90 per cent of Canadians do not believe that union membership should be a condition of employment.
- Some 86 per cent of the population believe that co-operation is now possible between unions and employers.
- More than 80 per cent of Canadians say that the use of union dues for non-union activities should be voluntary.
- Some 75 per cent of Canadians maintain that there should be no union restrictions on bidding involving either publicly funded or privately funded projects.
- About 60 per cent of Canadians do not agree that a worker, once hired, should be required to join the union chosen by the majority of workers.

Realistic and honest

Ray Pennings, CLAC's public affairs director, believes Harry "combines an idealistic Christian vision of how things ought to be with a realistic, common sense approach to what practical steps should be undertaken. His thinking is rooted in an integrated perspective that glorifies God as Creator and Sustainer, understands the reality and depth of depravity and its devastating effects, but is faithfully optimistic, looking forward to the complete redemption of creation. Harry would always highlight stories of innovation and found comfort in them that God was not abandoning us."

Pennings says further, "Hold a discussion with Harry and you often end up feeling overwhelmed by the depth of his knowledge and analysis. Yet there are few who are as loyal, kind and genuinely concerned about their colleagues as is Harry."

Ed Grootenboer, executive director of CLAC, has been a colleague of Harry's for 24 years. He says, "Harry displayed an indispensable leadership. He fulfilled every expectation of these two organizations. When we might have been tempted to make the expedient short-cut, Harry kept us honest. Many other unions would want to exploit conflict to increase membership and solidarity. Harry continually inculcated into us, 'Don't exploit conflict; resolve it.'"

Grootenboer notes wryly that, "While Harry displayed genuine self-effacement and personal humility, when a fundamental principle was at stake, watch out! He became a tiger!"

Margaret Dinsdale is a freelance writer living in Toronto, Ont.

Feature

CLAC researcher honored for struggle against 'principalities'

Bert Witvoet

MISSISSAUGA — An estimated hundred friends of Harry Antonides gathered at the Mississauga Best Western Hotel Saturday evening, Jan. 24, to honor the man who has been the unofficial guardian of the vision underlying the Christian Labour Association of Canada for the past 35 years. This role was greatly strengthened 20 years ago when Antonides was appointed research and education director of the Work Research Foundation.

The formal part of the evening included speeches by a few chosen representatives from other Reformed institutions and other friends. Rev. Gordon Pols of the Clarkson, Ont., Christian Reformed Church recalled earlier days in British Columbia when he enjoyed "heavy-duty" discussions with Antonides. "When I think of Harry Antonides, I think of the Antithesis," said Pols, who echoed the words from Ephesians 6 read earlier by master of ceremonies

Stan Baker: "For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms."

A scholarly man

Al Wolters, professor of theology at Redeemer College in Ancaster, Ont., saluted Antonides for his courage, his perseverance and his insight. The image that came to Wolters' mind when he thinks of Antonides is of a bull dog, he said. "Harry never lets go when he has a disagreement with you." He added that Antonides is a much better scholar than many professors he knows.

Ian Hunter, emeritus professor of law at the University of Western Ontario in London, Ont., referred to the stream of articles and references to must-read books that Antonides was wont to send his way. He much appreciated the biblical scholarship that was evident in *Stones for Bread* and other materials produced by Antonides. Saturday being Robert Burns Day eve, Hunter quoted the bard in wishing that he and Antonides might still have a pint some day "for auld lang syne."

CLACs executive secretary, Ed Grootenboer, characterized Antonides as a person who could keep the big picture in mind and who was able to articulate a biblical perspective. Agent Betty Westrik presented greetings and well wishes from the CLAC/WRF staff.

God's world

And then it was Antonides' turn to minimize the praise heaped on him and point out that what he had accomplished was part of a communal effort which God, through his faithfulness, had made possible.

Antonides highlighted some critical developments in the history of CLAC and paid tribute to Gerald Vandezande, now of Citizens for Public Justice, who spearheaded the beginnings of CLAC as its first agent and director, and to Rev. Jim Joosse, who had inspired him and was CLAC's first board chair.

The key notion underlying the work of CLAC is the confession that this is God's world and that we can serve God in our daily work, said Antonides. "We personally may not have all the answers, but we may walk in God's way.

"The Christian life is like a song: we may not carry the tune all that well, but we know the words — God is faithful."

Antonides ended by reading Psalm 145, even though his wife, Janet, standing at his side, whispered it was too long. But Antonides, never one to sacrifice content and context to the expediency of the moment, read all of it. The psalm speaks eloquently of God's faithfulness. and that one generation will speak "of the glorious splendor of your majesty."

Antonides reminded the staff of CLAC, most of whom constitute the next generation, to go on with the work that was begun. "God is busy now making all things new," he said in conclusion.

The Sarnia connection is fading out

Bert Witvoet

Those who know a little about the history of the Christian Labour Association will remember that with the retirement of Harry Antonides, another piece of Sarnia "Christian Reformedness" slips into the background.

It was from this small industrial city on Lake Huron that the shakers and movers of Christian labor in Canada emerged in the early '60s.

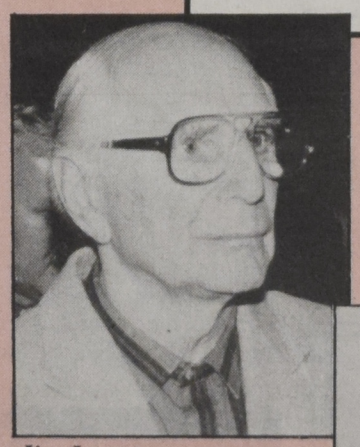
The first five CLAC agents appointed in the '60s had all lived in Sarnia. Gerald Vandezande was followed by Harry Antonides, who was followed by Stan de Jong, Ed Vanderkloet and Co Vanderlaan. Gerald Vandezande moved on to become a director for Citizens for Public Justice; Stan deJong left CLAC for other employment (he is now publisher of *Christian Courier* but is still a member of the CLAC board); Co Vanderlaan is CLAC's Alberta director; and Ed Vanderkloet passed away in 1994.

The first chair of the CLAC board was Jim Joosse, now a retired CRC pastor, also from Sarnia.

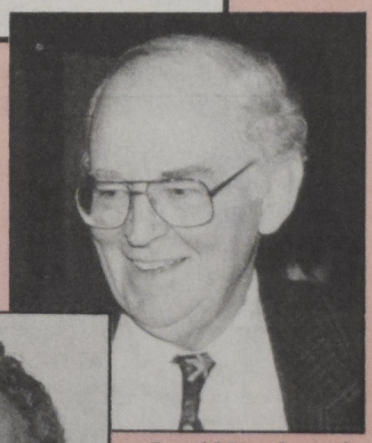
Most of these men had been influenced by the preaching of Rev. A.B.C. Hofland, by the writings of Vollenhoven and Dooyeweerd and Hendrik Van Riessen and by the speeches of H. Evan Runner. In fact, in those days, Second Sarnia Christian Reformed Church was a veritable hotbed of Reformational thinking. None of these men had gone to university; they were totally self-educated in philosophical thinking.

Now that Harry Antonides is retiring, the connection between Sarnia and CLAC is becoming more and more a memory. But it's a memory worth keeping. One young CLAC agent pointed out that the difference between that generation and the present one is the total dedication given to the work by men like Harry Antonides. "These men slept and ate CLAC," he said. We agreed that in all likelihood we shall not see the likes of these "self-made" God-directed giants of faith and courage again.

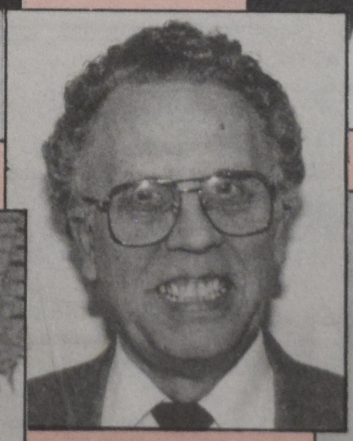
The Sarnia connection



Jim Joosse

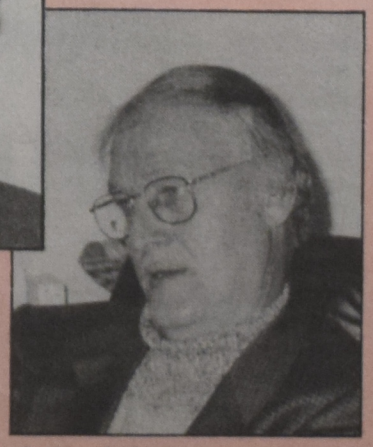


Gerald Vandezande



Ed Vanderkloet

Stan de Jong



Co Vanderlaan

With great respect

Art White

"Tell me about Jeff," I said. I was standing in a funeral home talking to a grieving family. They had just lost their teenaged son.

The family had no religious ties, so the funeral director asked me to conduct the memorial service. It would take place in a few minutes. Because I didn't know the family, I was trying to get some feel for what would make the ceremony more personal and appropriate for them.

I found out from his sister that Jeff Eaton was 15 when he died. He had been a good student, had lots of friends and didn't complain much about his treatments, even though they had made him nauseous for days. After 18 months of that, Jeff lost the fight to leukemia. His last days were painful, and he was mostly comatose.

"My son was a good boy," his mother said. "I wouldn't want him to come back, mind you, he suffered so. But I tell you, Reverend, part of me is lying there beside him right this minute...."

As I listened, I saw my own son enter the room, walk straight to the open casket, stand there quietly for a moment, then step aside and pause to speak with the family members who were not talking to me. With his sleeveless T-shirt, cut-off jeans, unlaced hightops and baggy socks, Brad looked as if he were going to the Y to shoot baskets. His appearance seemed distracting and out of place at a funeral home.

I excused myself and went over to where he was carrying on what people might call an animated conversation with Jeff's sister, Carol.

"Brad looked as if he were going to the Y to shoot baskets. His appearance seemed distracting and out of place at a funeral home."

"Hi, Dad."

"Surprised to see you here," I said quietly, hoping he'd catch the hint.

"Yeah, well, uh, I thought I ought to pay my respects."

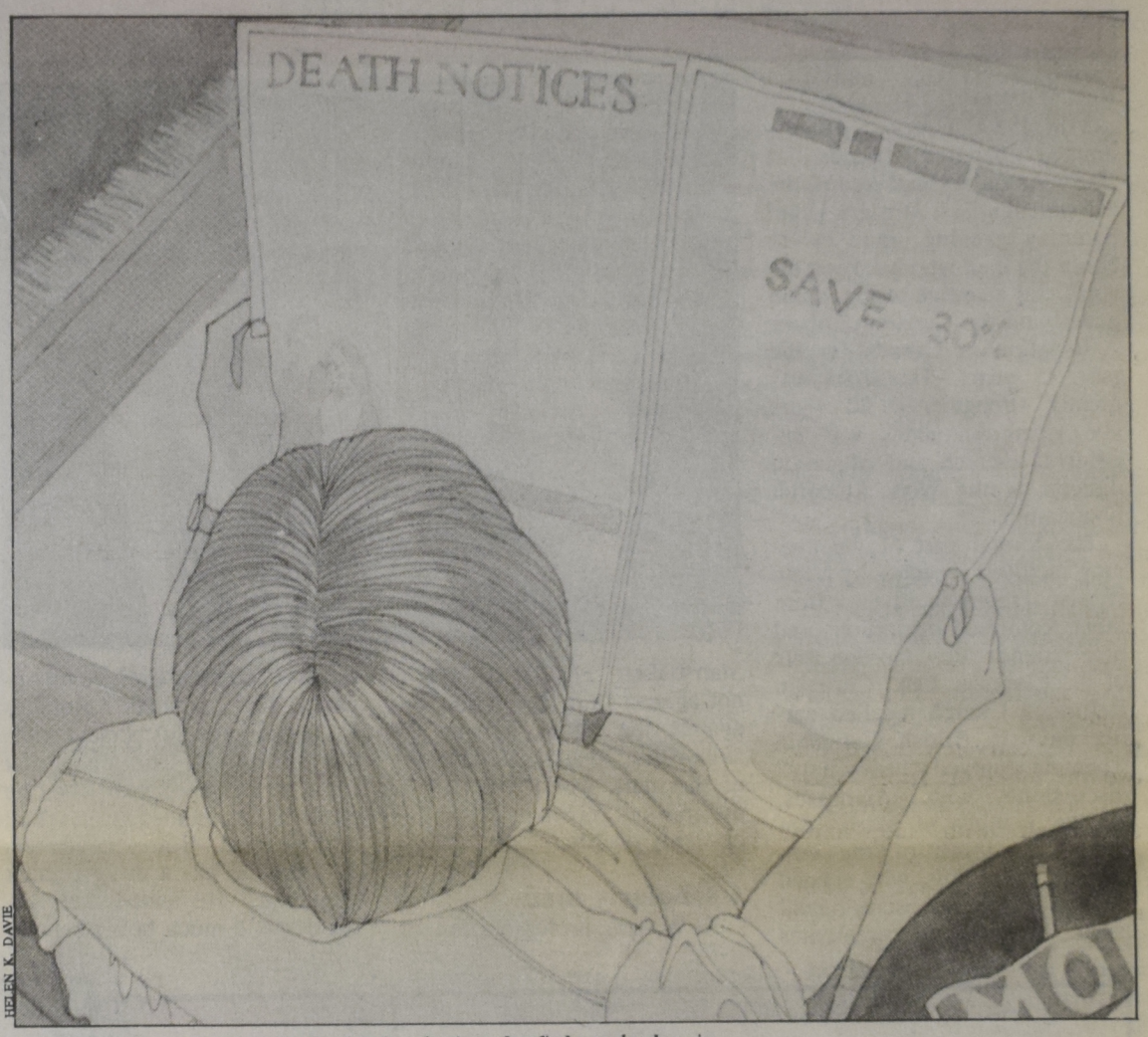
"You knew Jeff?"

"Whataya mean? He played with me on Brewster Transport — second base, you remember."

I didn't remember.

"Well, I better be off. See ya, Carol," he said, giving her a hug. "Say some nice things about Jeff, Dad. He was a real good guy. See you, Mr. Eaton. I'm proud Jeff was my friend. I know he was proud to be your son."

Mr. Eaton looked at me and I at him. I pressed a clean handkerchief into his hand and nodded for him to take it. He did, gladly, then turned once more to stand by the casket.



Jeff Eaton was 15 when he died, after losing the fight to leukemia.

I circulated among the mourners, few of whom I knew. I looked at the flowers, spoke to the organist about how we would proceed, then went to wait in an ante-room for the service to begin.

Soon the funeral director appeared. He told me he had set up the lectern and would be closing the casket shortly. We reviewed last-minute details. He gave me the standard envelope containing a cheque "for professional services." As he was about to leave, he asked me about the young lad who came in here "looking like hell."

"I noticed you talking to him just before he left," the director said. "I don't know what you said, Rev. White, but it worked. I was just about to ask him to leave myself. The nerve. I don't know what he thought he was doing here looking like that...."

"They played on the same ball team a few years back. He was here to pay his respects to a friend."

"Maybe so," said the finely attired owner as he left to close Jeff's casket. "But why couldn't he have shown some respect for the living?"

As we walked to their car following the graveside service, Mr. Eaton returned my handkerchief and thanked me for what he called a "very meaningful service." Then, he added, "I want to thank your son for coming to the funeral home. No offense, Rev. White, but his being there meant more to me than anything else that went on today. Your Brad is a fine boy, a fine young man. You must be very proud...."

I was.

Art White is a free-lance writer living in Clementsvale, N.S. This story has been printed in other magazines and will appear in a "best of" anthology.

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Feature

The electronics revolution: *where will it end?*

John G. Cook

Technological advances are deeply affecting human society. Today the stock market gives a higher combined evaluation of Microsoft and Intel than of General Motors, Ford, Boeing, Eastman Kodak, Sears, J.P. Morgan, Caterpillar and Kellogg together. And Japan is now putting more money into funding for new wireless systems than into its automobile industry.

Two crucial technological advances are cheap computing power based on silicon, and optical fiber networks.

Attempting to describe these advances in *Christian Courier* may have two advantages: we become more familiar with these important technologies and we can obtain some vision of the future.

Two elementary particles play essential roles in the new information and telecommunication technologies: electrons, which carry an electrical charge; and photons, which are particles of light and carry no charge. The two are quite different. Electrons interact strongly with each other and with the solids through which they move.

These forces can be harnessed: the strength of *electronics* lies in generating, storing and manipulating electrical signals.

Photons, however, interact only very weakly with each other, and move, of course, with the speed of light. The strength of *photonics* lies in transmitting light signals.

Fuzzy boundaries

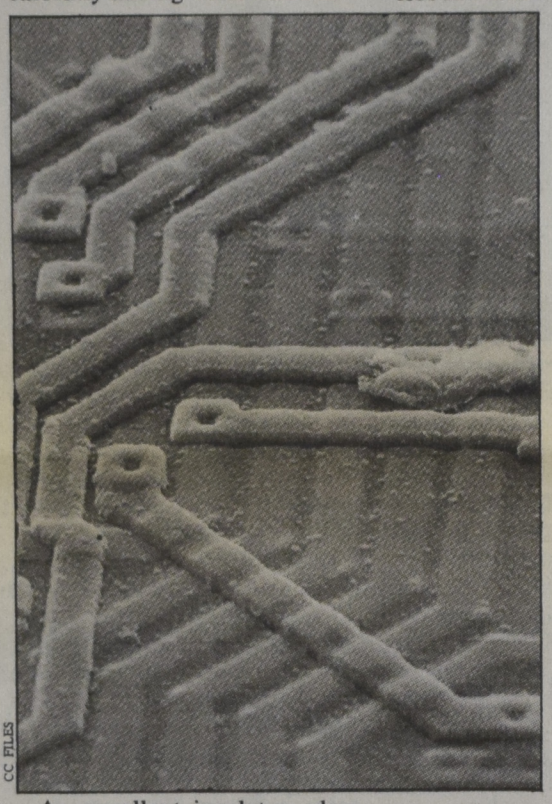
Electronics is essential to computers, while photonics is basic to fiber networks. But the boundaries between the two are fuzzy. Electronics is crucial to modern fiber networks, while photonics is beginning to play a role in computers.

Below I'll describe some aspects of modern electronics, while I'll address photonics in a future piece.

Some years ago, I assembled a stereo amplifier from a kit. It consisted of a perforated sheet of plastic on which I attached some receptacles for vacuum tubes, and many resistors and capacitors. All these were connected by insulated wires soldered into place.

Nowadays transistors would replace the tubes and the whole package could be assembled by machine, but the silicon revolution has taken a much larger step: circuits, consisting of transistors, resistors, capacitors and wires, are assembled together on a silicon disc or wafer so that they become part of the wafer. And the circuit size is reduced by at least 99.9 per cent (a factor of 1000), and are made on a highly automated assembly line.

How is this done? Silicon, not to be confused with silicon gel, is a hard, brittle material, and one of the elements in sand. It has amazing properties. Its ability to conduct electrical currents is between that of insulators and metals (hence it's a "semiconductor"), and can be adjusted over a wide range by carefully adding other elements.



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An excellent insulator, glass, can be made by exposing silicon to oxygen at high temperatures. Fine metal wires can easily be deposited on the silicon surface.

By these means transistors can be assembled on a silicon disc or wafer to serve the function of the old vacuum tubes. Resistors, capacitors and connecting strips of metal can also be formed in place. Entire circuits can be fabricated, step by step, on a wafer so that they actually become part of the wafer surface (see illustration). Hence the name "integrated circuit," or IC.

To make, for instance, a hearing aid, a hundred small amplifier ICs can be fabricated simultaneously, side by side, on one wafer, which is then cut up into silicon "chips," each with one IC. This chip could then, together with a battery, microphone and speaker, be installed in a hearing aid. Such chips are very cheap to make.

Chips are now appearing for assembly into the new cellular phones. These chips are much more sophisticated: they consist of many thousands of transistors, work at much higher frequencies and use little battery power. Yet they will, in time, also become cheap to make.

Always smaller

These ICs have been made for some three decades, but with intense research, the size of the transistors and other components has steadily decreased. The so-called Moore's law captures the success of this relentless miniaturization.

In 1965 Gordon Moore noted that semiconductor manufacturers had been doubling the number of transistors per square millimeter every two years or so, and postulated that they would continue to do so for about 10 years.

He was amazingly prophetic: in the following three decades, this number has doubled about every 18 months. Since 1972, the number of transistors on one chip has risen from about 3000 to 10 million today.

This exponential growth has come about since untold thousands of engineers and scientists have devoted all their ingenuity to this task. It has been said that Moore's law is a self-fulfilling prophecy, since only the scientists and engineers who double the performance of their ICs every 18 months keep their jobs!

The chip factories are so efficient that, despite their huge cost, they churn out increasingly cheap intelligence. Chips are becoming as inexpensive as one source of silicon: sand.

Omnipresent circuits

As a consequence, one is finding ICs everywhere. They are found in almost anything that plugs into the wall. Your vacuum cleaner and iron may have one. Cars typically have at least 10 microprocessors.

A modern car has many sensors, which, for instance, detect whether a door is open, or measure the amount of oxygen in the exhaust. The output of the oxygen sensor is used to regulate the ratio of air-to-fuel fed to the engine so that the catalytic converter, which removes exhaust pollutants, runs at optimum conditions.

By this means the pollutants emitted (apart from carbon dioxide) have been reduced by about 95 per cent over the past 15 years. This has been accomplished by some clever chemistry in the converter, and using the low cost of microprocessors.

Soon we will have ICs monitor the oxygen sensor and catalytic converter, and alert the driver in the case of failure. They may even broadcast a malfunction by radio to a roadside monitoring station!

This trend towards increasing sophistication will continue in the near future: microprocessors will proliferate, and cars will become cleaner. Sensors will become increasingly smart, and computing power will spread throughout the car instead of being concentrated in a central computer.

Such distributed intelligence is also found in modern telephone systems. Switching used to be done by telephone operators, but is now done by computer-run switches placed throughout the system. It has been said that without computers, everyone in North America would have to be a telephone operator to permit today's high volume of telephone traffic.

Chip photography

Current silicon technology is so effective that other technologies may benefit from being made on the silicon assembly line, and thus "join the Moore curve." Electronic imaging devices (which capture an image of an object, much as a camera captures an image on film), until very recently, could not be made on this assembly line.

Recent breakthroughs, however, permit this, and with it the manufacture of cheap imaging devices. Such a camera-on-a-chip will no doubt see many new applications: a real estate agent will soon be able to take a "photograph" of a house with her cellular telephone and transmit it to her office.

One may ask: where is the end of the line? When will the Moore curve no longer be valid? This is a hot topic, discussed at many conferences today. It is also a very complex one.

It is generally agreed that the industry will have no insurmountable difficulties in reducing the transistor size by another 90 per cent. It is only a matter of time; of this the industry is very confident! The current fabrication limit is near 0.35 micron (there are 1000 microns to a millimeter), and 0.035 micron fabrication will probably be possible.

Societal implications

This implies that we will be able to pack 100 times more transistors into a square millimeter than we do now, a feat that will no doubt have large repercussions, and which forms the reason for the writing of this article. If change disturbs you, much more is on the way.

Beyond this, one can see various serious difficulties. It takes two or three *billion* U.S. dollars to build a modern silicon fabrication facility, which will probably rise to $10 billion by the year 2005. It will take exceedingly complex equipment to make ICs with feature sizes below 0.1 micron.

Another economic factor may be that transistors will be so cheap that there will be little reason to make them more cheaply.

Other difficulties are physical. New physical effects become dominant at very small dimensions. Electrical insulators, used to guide electrical currents, become increasingly porous when very thin: electrons will simply tunnel through them.

Much high-level research is currently being done to investigate the physics of devices having dimensions below 0.1 micron. Interesting results are being reported every year.

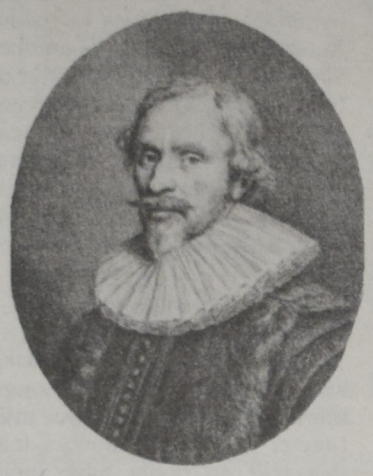
The progress here described has large societal implications. Governments in both the West and Asia, however, regard such changes as positive, and are devoting large resources to support their electronics industries so as to enhance their competitive position.

The semiconductor industry also sees the progress as entirely beneficial and one hears no voices of concern: the new electronic society is seen in an entirely positive light, as was the building of railways and roads in North America.

If aspects of this society are cause for reflection, that reflection will have to come from outside the electronics industry.

John Cook, a physicist, edits a Web news bulletin on information and telecommunication technology.

Want to redeem your time?



Jacob Cats

Bert Witvoet

To those who were born in the Netherlands, the name Jacob Cats, or "Vader Cats," probably elicits thoughts of pious poetry. Jacob Cats lived from 1577 to 1660. I came across one of his poems the other day which fascinated me. It goes as follows:

Dient God vier ueren alle dagen,
Drie ueren voedt u met behagen;
Slaept seven uer, of kunje, min,
Acht ueren let op u gewin.
Twee ueren mooghdy u vermaken,
Of besich sijn met lichter saken;
Wilt dus u dagen leeren sparen,
Soo sult ghy ziel en tyt bewaren.

I decided to translate this little gem, which counsels us how to spend the 24 hours we are given each day as follows:

Worship God four hours every day,
And feed yourself three hours, I pray;
Seven hours, or less, spend in your bed,
Eight hours win your daily bread.
Two hours in pleasure you may bask,
Or occupy yourself with lighter task;
Learn thus to give each day a gleam,
And you will soul and time redeem.

I was surprised to learn that Cats already believed that the workday should be only eight hours long. He seems to suggest leisurely mealtimes, one hour apiece. He advocates two hours of entertainment (is sex included in his slot for "lighter task" or in the seven hours of bedtime?).

But how about those four hours of worship? The literal translation of *dient* is "serve." But how can you restrict service to God to four hours. We should serve him in all things we do all the time. For that reason I interpret *dient* to mean "worship"; after all, the Dutch word *godsdienst* refers to worship. But how many of us spend four hours a day reading the Bible, praying and meditating?

I'm not sure I want to apply Cats' formula for how to spend each day. But I do think we can learn something from him about redeeming soul and time.

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Imajenings

Barnyard grace

COURTESY JEN VANDERBEEK

It is the morning after and I am coughing up chicken feathers. As a fundraiser, our small congregation catches chickens. This is probably the most sub-human job on the planet. But it pays quite well, and that's why we do it.

Once every 10 weeks we meet out in front of the chicken barns late in the evening. Chicken catching is best done when it is dark and the young chickens are feeling restful. If they get too excited the chickens pile on top of each other, quickly overheating themselves to death.

For this job the church members have shed their Sunday best and are arrayed in their grubbiest grubbies. The barns are almost totally dark with only a faint hint of light coming from overhead. It takes a few minutes for my eyes to adjust, distinguishing the white shapes of huddled birds on the barn floor.

A bunch of us "catch," which means that we thrust a hand underneath the nearest available chicken in search of a leg, grab it and hoist the startled bird upside down, add two more legs (with their adjoining chicken bodies) to make a handful, and pass them off to a "carrier." The carrier takes six chickens, my three and three from the person working next to me (I finally figured out who it was when she sneezed!) to the truck parked outside.

There is an excess amount of squawking and flapping and ,er ... letting go of control of the bowels shall we say (on the part of the chickens.... Come on! What were you thinking!) It is stinky, disgusting work.

Last night we worked with about 25 people and it took us three hours to transfer 15,500 chickens from the barn (where they run loose on the straw) to the crates on the truck (where, despite the urgent counsel directed by one of the young people towards an especially agitated handful of chickens, they will NOT be going on a field trip). We work together without a break, enjoying a spread of donuts, coffee, sandwiches and soft drinks for replenishment before we head for home.

Persons aged fifteen and older are encouraged to volunteer for this evening of fowl fun and fellowship. Although there is not much room for meaningful conversation in the dank darkness, the refreshing mist of laughter and even song lights up smiles throughout the barn from time to time and eases the strain of the bending and heaving that takes its toll on backs, shoulders, legs and arms.

Even the most reserved person embraces the humility that is afforded each of us evenly thanks to the dirt, smell and sweat — exposing the stuff we hide under cover of pride or dignity. A few of us practice our Pavarotti renditions. Why not? The chickens don't mind.

The most elderly member there is in his 70s, a cancer survivor who works steadily all night long. Back and forth from the catchers to the truck he gives us minute-by-minute reports on our progress and tales of "the outside world" as he goes. His "pluck" dulls the rancidity of the dusty, musty, ammonia-choked air and makes it a little easier to breathe.

And there was this one young guy. In the darkness of the barn, and with his face mostly covered by the white dust mask, I never really did figure out who he was. Whenever I turned around with a handful of chickens he was right there to carry them away to the truck. And every time I handed over the dirt-encrusted, flapping things, he said, "Thank you." Every time. I grew to recognize his approaching whistle and I relied on his help when the work was almost done and I was weary. Yet the "Thank you" caught me every time.

It made me think of all the times I have my life full of dirt-encrusted, flapping things. I stand before the Lord Jesus Christ whose hands are stretched out, ready to take my heavy, messy burdens from me. And he says, "Thank you." And then he carries them away. Every time.

That kind of grace is amazing.

Jen VanderBeek is a freelance writer and mother of five. With her pastor husband, Peter, she lives in Forest, Ont.

CFFO elects new leadership team

GUELPH, Ont. — In December the Christian Farmers Federation of Ontario elected Bob Bedggood, a 54-year-old hog and beef farmer from Middlesex County as its new president.

Bedggood told delegates after his election at the CFFO's annual convention in Guelph, "The CFFO's message of environmental stewardship under God, plus the value of the family farm to society, needs to be heard. I'm pleased to have the opportunity to present that message to others in the coming year.

Diverse experience

Bedggood has a wide range of experience inside and outside farming. Prior to farming, Bedggood spent 15 years travelling extensively as a consultant for a large telecommunications firm. He is also the vice-chair of the Upper Thames River Conservation Authority and has been active in numerous water quality groups and farm coalitions. Finally, Bedggood has served for two years on the CFFO's executive board and has been active in numerous federation committees.

In other convention elections, delegates selected John Deelstra and Jasper Vanderbas as vice-presidents.

John Deelstra, a 42-year-old dairy farmer from Lambton County, has held the position of CFFO vice-president for the past two years and has served on the federation's executive board for five years. Deelstra has also been active in his local soil and crop improvement association, local Canadian Foodgrains Bank activities, and his local CFFO district association.

Jasper Vanderbas, a 46-year-old hog farmer and cash cropper from Oxford County, has served on the federation's pork producers committee, his county pork producers committee, as an elected councilman to the Ontario Pork Producers Marketing Board, and in a local theatre group.

Delegates to the CFFO convention also adopted a $544,807 budget for 1998, based on 3,700 members.

Monks turn chicken manure into 'poultry gold'

Marian Van Til

MONCKS CORNER, S.C. — Trappist monks at Our Lady of Mepkin Abbey in the appropriately named "Moncks Corner, South Carolina, are combining age-old land stewardship practices with modern marketing, and are making a nice profit doing it.

Catholic News Service reported last fall that the monks are running a booming organic composting business under the trade name Earth Healer, courtesy of the chickens they use for egg production and sales at the abbey.

Compost 'tea'

The micro-organism-rich Earth Healer compost, which takes 20 weeks to make, combines chicken manure and kiln-dried white pine shavings. The compost is sold in three forms, including the increasingly popular "tea" designed to be mixed with water, and which can be sprayed on plant foliage. (Such enterprise is not foreign to the Trappists. Several other monasteries specialize in producing such things as jams or fruitcakes.)

A short item last year in *The New York Times* which referred to Earth Healer compost as "poultry gold" has done wonders for the monk's business — a growing clientele seems perfectly happy to pay to have the stuff shipped to them cross-country.

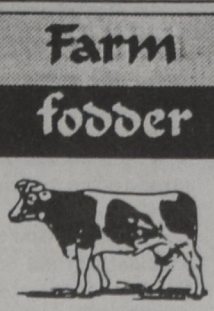
T-shirts and tote bags bearing the Earth Healer logo are also sold at the abbey and at shops within an 80-kilometre radius. The logo depicts a monk tilling the soil against a backdrop of a rising sun, while flower blossoms, stems and leaves surround the image. Product brochures describe the Benedictine tradition of prayer, hard work and stewardship of the earth.

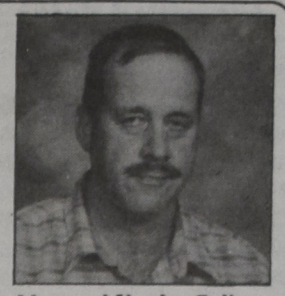
Useful herbs

The garden of Fr. Guerric Heckel, the abbey's horticulture expert who was behind developing the compost, attests to the products value. A la PBS television's Brother Cadfael, Fr. Heckel has a thriving garden of flowers and edible and medicinal herbs which he's glad to share with visitors.

Why every farmer needs a generator

Farm fodder





Maynard Vander Galien

There's a heavy machine sitting in my farm garage workshop that I seldom use, but I would never part with it. This heavy and expensive piece of equipment I bought 22 years ago, but in recent weeks it has become a very popular item. For me, it's a machine that alleviates a lot of stress.

Once every month I back a tractor to the machine and hook up the power-take-off (PTO) and run it for a few minutes so that it doesn't seize up and is reliable when I do need it.

When I used the machine, it's probably the best investment I ever made. It's a tractor-powered generator that is capable of running every machine/motor in the barns and everything in the house (but not all at once).

It's hard to understand why more than 2,000 farms in eastern Ontario and thousands more in southwestern Quebec, had no back-up electrical system in place on their farms when the big ice storm struck during the week of January 5.

It won't happen to me?

And it's even harder to understand why only about 20 per cent of dairy farmers in the areas hit by the ice storm had invested in a tractor-powered generator prior to the storm. Many of these farmers have the latest technology on their farms to milk and feed their cows.

When the hydro poles snapped like toothpicks under the weight of three inches of ice, everything stopped on the farms — computerized feeding systems, ventilation fans that suck out excess odors and gasses, manure removal systems, silage unloaders, water pumps, milk cooling system, milking machines — they all require huge amounts of electricity.

There was chaos on the farms when the power went off and didn't come back on by milking. When the damage was assessed and farmers knew it would be a week or longer before power was restored (some farmers and homeowners will be out close to four weeks) they scrambled to get generators. I see from our church bulletin that CRWRC shipped close to 100 generators of all kinds, which were distributed by the deacons and churches in eastern Ontario and Montreal.

Scene like Sarajevo

After his first day of touring ice storm-ravaged eastern Ontario, Ontario Federation of Agriculture president Ed Segsworth said the region looked like civil worn-torn Sarajevo in the former country of Yugoslavia.

But instead of bombs, it was Mother Nature who sheared off the tops of trees and tore their limbs, snapped hydro poles and crumbled steel hydro towers. "I wasn't prepared for the devastation," Segsworth told the media.

Nearly 14,000 soldiers joined the recovery effort in Ontario and Quebec. In nearby Lanark County, four platoons from the 36th Newfoundland Service Battalion from CFS St. John's made the rounds on all roads in the county.

An eastern Ontario milk transporter marshalled 40 tractor-trailer tankers to move milk to processing plants in Toronto and Michigan when the big eastern Ontario processing plant was powerless for five days.

Unusual circumstance

The milk that went to Michigan for processing was made under contract into butter and whole milk powder and will be brought back to Ontario as part of a special arrangement between the Canadian and American governments. It's the first time officials can recall that raw milk had to be shipped to the U.S. for processing. It is estimated that about 10 million litres of milk was dumped on farms (no way to cool the milk or transport trucks full), plus lost production from cows.

Volunteers with CRWRC deliver a generator to a powerless family in Eastern Ontario.

Back to the generator. If a farmer does not have a pole-top transfer switch on the farm transformer pole, then a large generator is of not much use to the farmer unless he or she gets an electrician to wire the generator into the barn electrical panel.

A pole-top transfer switch has to be installed by an electrical contractor so that there is a separation between the power authority (hydro) and the power supplied by the generator. A pull of a lever at the bottom of the hydro pole transfers power from one source to the other. This prevents power from feeding back into the power supply line and endangering the lives of hydro workers who may be trying to restore power.

Our county (Renfrew) escaped the worst of the ice and no hydro poles snapped. There was lots of ice on trees and hydro wires. Power was only out for a few hours here and I used my generator for one milking. What a miracle!

Maynard Vander Galien is a farmer and farm writer in Renfrew County, Ont., near Ottawa.

Classifieds

Classified Rates

(Revised February 1, 1995)

Births	$25.00
Marriages & Engagements	$40.00
Anniversaries	$45.00
2-column anniversaries	$90.00
Obituaries	$45.00
Notes of thanks	$35.00
Birthdays	$40.00

All other one-column classified advertisements: $15.00 per column inch. NOTE: Minimum fee is $15.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge.

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to five column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $15.00 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $25.00 and the couple's correct address.

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St. Catharines, ON L2W 1A1
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Church News

Christian Reformed Church

Call extended:
— Mt. Hamilton, Ont., **Rev. Henry P. Kranenburg** of Bethel, Brockville, Ont.

Anniversaries

Winterswijk, Gld. the Neth. — Leduc Alta.
1948 February 17 1998

"The Lord will watch over your coming and going, both now and forevermore" (Ps. 121:8).

We rejoice in God's faithfulness as we celebrate the 50th wedding anniversary of our parents and grandparents

HENRY and GERDA DEBBINK
(nee HOUWER)

We trust that God will continue to watch over them and bless them in the years to come.

In thankfulness and love,
Helene & Garry VanBeek — Sherwood Park, Alta.
Kevin, Gene & Monica (Mitchell), Steven & Terry (fiancee), Jeff
George & Donna Debbink — Leduc, Alta.
Chad, Michael, Julie, Jason, Gregory
Gerald (Mexico) & MaryAnna Debbink — Leduc, Alta.
David, Ryan, Kristine, Nicole
John & Joyce Debbink — Millet, Alta.
Leslie, Karen, Bradley, Kathy
Marianne & Albert DeBoer — Leduc, Alta.
Raymond, Antonia, Tracy, Joshua, Mikaela

Open house will be held from 2-4 p.m., at the Ebenezer Chr. Ref. Church, Leduc, Alta.

Address: Henry and Gerda Debbink, Box 3252, Leduc, AB T9E 6M1

"You have turned for me my mourning into dancing; you have put off my sackcloth and clothed me with gladness... weeping may endure for a night but joy comes in the morning" (Ps.30: 11 and 5b).

After experiencing the sorrow of losing their first marriage partners, the Lord in his infinite goodness, brought together our dear parents,

NELLIE HILDERING
(DEWEGER)
and
JOHN HILDERING

10 years ago, on Feb. 13, 1988.

Praise the Lord for His great love and faithfulness.

It is our sincere prayer that the Lord will continue to bless and guide them with many more years of happiness together.

Their children:
Diana & Michael Miedema — St. Thomas
Matthew, Danielle, Patrick
Ron & Doreen DeWeger — St. Thomas
Adam, Jordan, Alycia
Marsha & Bernie Miedema — Exeter
Meaghan, Tyler, Nikki
Teresa Hildering — Millgrove
Catherine, Rachel
Scott & Nancy Hildering — Aylmer
Melissa, Christina, Andrew

Address: 1701 Aldersbrook Rd., London, ON N6G 3B7

Anniversaries

Congratulations to Chris and Grace Vandernagel (VanEyk) on their 50th wedding anniversary!

50th Anniversary
February 26
CHRIS and GRACE VANDERNAGEL
(VANEYK)

With joy and thanks to the Lord, we celebrate the 50th wedding anniversary of our parents and grandparents.

Joanne & Hank Haaksma — Winnipeg, Man.
Kelly, Jordan
Neil Vandernagel — Spruce Grove, Alta.
Janet & Henry Knoop — Bowmanville, Ont.
Lydia & Chris, Jessica, David, James
Alice & Kees Verhoef — Jordan Station, Ont.
Kevin, Nicole, Jaclyn
Marilyn & Peter Leder — Spruce Grove, Alta.
Valerie, Sandra & Bob, Gordon & Andrea, Darlene, Clark
Betty & Larry Dirksen — Jordan Station, Ont.
Christel, Steven, Shane
Sheila & Jim Kaminha
Tyler
two great-grandchildren.

We wish to invite friends and family to an open house reception in their honor to be held on Saturday, Feb. 28, 1998, from 3-5 p.m., in Jubilee Fellowship Chr. Ref. Church, St. Catharines, Ont.

Home address: P.O. Box 203, 2815 Prince William St., Jordan Station, ON L0R 1S0

Vacation

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Miscellaneous

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Obituaries

On Jan. 29, 1998,
LAMMERT TENYENHUIS
passed away at the St. Catharines, Ont., General Hospital, in his 55th year.

Husband of Barbara.

Father of:
Anita & Jeff Avery — Grand Rapids, Mich.
Charissa — St. Catharines, Ont.
Steven — St. Catharines, Ont.
Bill — Hamilton, Ont.
Kim — Thorold, Ont.

Proud grandfather of Kailey.

Dear brother of Gerrit (May) and Sieta (Clarence) Vanderheide of Kentville, N.S., Leny (John) Rozema of Sarnia, Ont., Elsina (Frank) Radsma of Jordan Station, Ont., John (June) of Toronto, Ont., Gretha (John) Hutten, Centerville, N.S., and Elzo (Marijke) of Sarnia, Ont.

Predeceased by his parents Engbert and Roelfien and nephew Jan Michael.

Mr. Tenyenhuis was born in the Netherlands and resided in Thorold, Ont. Employed by G.P.S.Distribution and the St. Catharines Standard. Former pastor of Rehoboth Chr. Ref. Church, Niagara Falls, Ont.

Funeral was held on Saturday, Jan. 31, 1998, at St. Giles Presbyterian Church.

Correspondence address: Barbara Tenyenhuis, 13 Stephenson Court, Thorold, ON L2V 4Y8

Obituaries

Revelation 21:3-4

The Lord in His wisdom allowed to come home to Him our dearly loved husband, father and grandfather,

PIETER HENDRIK PLATE

after a short illness, on Saturday, Dec. 20, 1997, at the age of 61.

Loving husband of Nellie Plate-van-Laren.

Dear father and opa of:
Anne & Andre VanDijk — the Neth.
Monica, Jeroen
Pieter & Ingrid Plate — the Neth.
Albert & Astrid Hartholt — Cambridge, Ont.
Robert, Sarah, Daniel, Matthew
Walter & Nancy Hartholt — Brantford, Ont.
Lucas
Ramona Hartholt — Kitchener, Ont.

Funeral service was held at the Community Chr. Ref. Church, Kitchener, Ont., on Tuesday, Dec. 23, 1997, at 2 p.m.

Correspondence address:
Nellie Plate, 11 Wilkins Dr., Kitchener, ON N2E 1S7

Take action!
Place an ad in our
Business Directory.

Classifieds

Obituaries

Drenthe Alma
the Neth. Ont.
Dec. 12, 1912 - Jan. 18, 1998
ANNIGJE RUMPH
(DROST)

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever" (Ps.23:6).

Peacefully she went to be with her Lord on Sunday, Jan. 18, 1998, in her 86th year.

Beloved wife of Thys Rumph of R.R. 1, Alma.

Loving mother of:
Hank & Grace Rumph — Moorefield, Ont.
Pat & Bill Hessels — Alma, Ont.
Hilbert & Jannie Rumph — the Neth.
Luke & Mia Rumph — Moorefield
Hilly & Bill Welmers — Greensville, Ont.
Helen & Menno van der Vinne — Georgetown, Ont.
Albert & Martha Rumph — Alma, Ont.
Anne & Larry Brouwer — Alma, Ont.

Fondly remembered by 37 grandchildren and 34 great-grandchildren.

Dear sister of Koop Drost of Drayton, Ont., Albertje Smit of Jarvis, Ont., Ralph Drost, Herman Drost and Pieterdina Drost, all of the Netherlands.

Predeceased by two sisters, two brothers and two infant grandchildren.

Funeral service was held on Jan. 22, 1998, at the Chr. Ref. Church, Drayton, Ont., Rev. Jack Westerhof officiated.

Correspondence address: Thys Rumph, R.R. 1, Alma, ON N0B 1A0

Teachers

STRATFORD, Ont.: Stratford District Chr. School, invites teaching applications for **maternity leave** for **Kindergarten at 50%** from March 23 until June 19, 1998. We are also in need of a **full-time teacher for Grades 5/6** from March 23 until June 19, 1998. Strength in French, music and computers would be an asset. Please send your resume by Friday, Feb. 13, 1998, for either of these short-term positions.

We have a **possible opening for a full-time Grade 5/6 teacher** in September of 1998. Please send your resume for this position by March 6, 1998, to:

Mr. Edward Petrusma, Principal
Stratford Distr. Chr. School
R.R. 1, 130 Huron Rd.,
Sebringville, ON N0K 1X0
Phone: (519) 393-5675
Fax: (519) 393-6306

Interested in placing an ad. Call us for details.

Job Opportunities

Principal

The Red Deer Chr. School has a definite opening for a Principal for the 1998/99 school year (to cover a leave of absence). This position includes some teaching responsibilities at the Junior High level. Interested individuals should forward their resumes/applications to the **Red Deer Chr. School, 5210-61 Street, Red Deer, AB T4N 6N8; Fax (403) 347-3003. Attention: Mr. R. Duggan, before Feb. 20, 1998.** We also have **possible openings at the primary, intermediate and junior levels**. Interested individuals should forward their resumes/applications to the above address before March 6, 1998.

Timothy Christian School
Owen Sound, Ont.
is seeking applications for the position of

PRINCIPAL

starting August 1, 1998

Timothy Chr. School, established in 1977, is a successful interdenominational school, affiliated with CSI and OACS, with about 100 students in JK-8. TCS seeks a principal with a track record of leadership in Christian education and an ability to represent the school to the wider community. The position includes both teaching and administrative responsibilities.

Owen Sound is a small city of 25,000 people on the shores of scenic Georgian Bay, a 2-hour drive from Toronto. It has excellent recreation and health care facilities and reasonable housing costs.

Interested candidates are invited to submit a letter of application and resume by **Feb. 28, 1998**, addressed to:

TCS Principal Search Committee
199 4th Avenue West, Owen Sound, ON N4K 4V1
Phone or Fax: (519) 371-9151
e-mail: timothy@log.on.ca

Redeemer Christian High School
in Ottawa seeks a

Computer Teacher/Systems Administrator

for September 1998

Redeemer is continuing to expand its computer program across the curriculum. The school has recently opened its completely renovated educational complex and is implementing its plan to upgrade its computer resources.

The task entails leadership and resource for staff, developing and teaching computer courses and administering the Novell network. There is strong outside support from our school community.

This full-time position provides time for administration and will require teaching additional courses in the initial years. Candidates must be experienced teachers with a strong background in computer technology and its application in an educational setting.

Please send your resume, a statement of your vision for the use and purpose of computers in Christian education, and references to:

Mr. Derek Maggs, Principal
Redeemer Christian High School
82 Colonnade Road North, Nepean, ON K2E 7L2
Fax: (613) 723-9321; Phone: (613) 723-9262

Job Opportunities

VICE-PRINCIPAL — PROGRAM

The board of directors at **Hamilton District Chr. High School** invites qualified administrators or teachers to apply by phone, fax or in writing for the position of **Vice-Principal for Program.** This new position has been created in response to continuous growth in student numbers and expanded program. The successful candidate should possess the following attributes:

- demonstrates a deep love for our Lord
- possesses a Reformed understanding of the Kingdom
- displays creative skills in the development of high quality curricula
- demonstrates classroom teaching practice as a craft to be honed to perfection
- shows herself or himself to be an empathic listener and a global thinker
- utilizes strong interpersonal skills in relation to adults and youth
- demonstrates reasonable facility with standard computer software programs
- has a minimum of seven years of teaching experience.

We are situated on a beautiful campus on the edge of the City of Hamilton, Ont., (population 320,000). Due to strong support from Christians in more than 25 denominations, the school boasts a modern building, 500 students and 40 staff members. We believe that "learning to serve the Master together" is a motto worth our total energy.

Hamilton District Christian High School
92 Glancaster Rd., Ancaster, ON L9G 3K9
Attention: Conrad Guichelaar,
Selection Committee Chairperson
Phone: (905) 648-6655; Fax (905) 648-3139

Please submit your application prior to **Feb. 25, 1998.** Interviews for selected candidates will be held on Saturday, March 7, 1998. A job description is available upon request.

Calvin College Education Department

CALVIN College

The Calvin College Education Department seeks candidates for a tenure-track position (subject to approval) which primarily involves teaching and advising in the M. Ed. Curriculum and Instruction Program with some duties in the undergraduate teacher education program.

Qualifications include: 1) an earned doctorate (or ABD) in curriculum and instruction; 2) K-12 teaching and/or administration experience; 3) a scholarship agenda; and 4) commitment to a Reformed Christian expression of faith.

Calvin College is a Christian college within the Reformed tradition of historic Christianity and is an equal opportunity employer. The College encourages the application of women and minority candidates. Interested applicants should forward a letter stating qualifications and curriculum vitae to:

Dr. L. Stegink, Department Chair, Education Department, Calvin College, 3201 Burton, S.E., Grand Rapids, MI 49546, by March 1, 1998, or until the position is filled.

Classifieds

Miscellaneous	Job Opportunities	Miscellaneous

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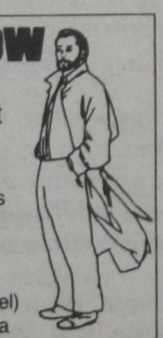

Haney-Pitt Meadows Christian School
Maple Ridge, B.C.

Vice Principal Position

Haney-Pitt Meadows Chr. School is now accepting applications for a possible Vice Principal position for the 1998/99 school year. Responsibilities for this position include Intermediate/Middle School co-ordinator and leadership in planning for additional grades. This position also includes 50% teaching time at the Middle School level.
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Geneva Fellowship, a chaplaincy at **Queen's University** in **Kingston, Ont.**, and funded by the Christian Reformed Church, is seeking male and female applicants to fill a recent chaplaincy vacancy. Located at the university campus, the chaplaincy is uniquely equipped to assist students in engaging, from a Christian perspective, questions of current and academic concern, and to offer spiritual assistance to undergraduate and graduate students, and to university staff and faculty. Ordination is not a prerequisite.

The position will start on **July 1, 1998**. The deadline for applications is **March 31, 1998.** A package containing a detailed description of the position, as well as the application procedures, may be obtained by phoning **Leo Jonker at (613) 545-2402 (work)** or **(613) 389-5440 (home)**, or by sending an e-mail message to: **leo@mast.queensu.ca**

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Miscellaneous

Redeemer College

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News

Sister Peggy Butts: not your average senator

Alan Doerksen

OTTAWA — Although many Canadians see the Senate as an ineffective and outdated institution, Sister Peggy Butts, Nova Scotia's newest senator, takes a more positive view.

Butts, 73, is hardly a typical senator. She has spent most of her life as a nun, and early on took vows of poverty, chastity and obedience. That means she doesn't keep her $64,000 senators salary and $10,100 allowance. Instead, these are sent to her order, the Congregation Notre Dame de Montreal. "We don't own the salary we make," she explains. The order uses salary money to pay living expenses of its members and to pay for its mission work.

Butts is the first nun to be appointed to the Senate, says her assistant, Claire Charpentier. No other senators are members of the clergy. However, Butts believes many senators are Christians.

Butts was appointed to the Senate last Sept. 23 by Prime Minister Chretien. She was surprised by the appointment, and spoke to the authorities in her order before accepting. Although the Pope has spoken against Roman Catholic clergy running for elected office, accepting an appointment to the Senate is not considered a problem.

COURTESY SISTER PEGGY BUTTS

Sister Peggy Butts

No change of direction

Butts does not feel a special calling from God to Senate work, but observes, "This is just the door that opened."

She would like her work as a senator to be a continuation of the social justice work she has done for years.

Butts worked recently as the co-ordinator for Social Justice for the Catholic Diocese of Antigonish, Nova Scotia. She was also a founding member of the Cape Breton Transition House, a women's shelter, a member of the Seton Foundation for Housing for the poor, and has served on the Canadian Research Institute for the Advancement of Women.

Butts has also served on a provincial task force to deal with the disaster in the East Coast fisheries, and is now a member of the Nova Scotia Roundtable on the Economy and the Environment.

As a senator, she says she has "the same goals I had in the Social Justice office...: helping the poor, especially women and children."

Cape Breton concerns

Butts' educational and teaching experience have proven to be a fitting background for her work as a senator. She has an MA in political science and a PhD with a major in political theory and a minor in Canadian government. From 1971 to 1994 she was a professor of political science at the University College of Cape Breton.

Cape Breton is still home for the senator, who was born in Glace Bay in 1924. Although she now works in Ottawa, she often goes back to Sydney, N.S., on weekends. While in Ottawa, Butts lives at the St. Vincent convent, close to Parliament Hill. According to Charpentier, Butts goes to mass first thing each morning and spends much time in prayer during the day.

Coming from Cape Breton, an island known for its high unemployment rate and troubled mining industry, has been reflected in Butts' concerns as a senator. She is currently on one Senate committee dealing with coal mining, another dealing with fisheries, and a natural resources committee focused on offshore oil and gas. In her previous work she was "forever speaking before Senate committees." Therefore, working on several Senate committees is "not a big switch.... I'm at home with it."

Although she was appointed to the Senate by Chretien, Butts feels no strong ties to the Liberal Party. "I vote with the Liberal Party on most things. I call myself a small-L liberal," she explains.

One technicality Butts had to deal with when becoming a senator was the requirement that she hold property in Nova Scotia with a value of at least $4,000. Having taken a vow of poverty, she held no property of that value. To fulfil the requirement, the Diocese of Antigonish gave her a deed on a piece of property worth $4,000. Butts feels this rule, dating back more than 100 years, needs to be changed.

Positive view

Ontario Senator Andrew Thompson has drawn criticism recently for attending Senate sessions only 14 times since 1990. Unlike him, Butts has not missed a single day of sessions since her appointment.

However, Butts is annoyed at the amount of media attention given to Thompson's truancy. "I think it's a shame the media sticks on one problem," she says. Instead of spending thousands of dollars to track down Thompson, she thinks the media should focus on the positive things the Senate is accomplishing.

"The Senate is working and producing a lot of good work," she insists. For instance, it recently produced extensive studies dealing with the media and with poverty.

The Senate has "a lot of expertise to be called upon" and has "much less partisanship" than the House of Commons, Butts asserts. She believes the Senate should be utilized more by the government, rather than using royal commissions which cost millions of dollars.

Since the mandatory retirement age for senators is 75, Butts will probably remain in the Senate until the year 2000.

Please note that *Christian Courier* now has the following e-mail addresses:

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Marian Van Til, Associate Editor: cceditor2@aol.com

Alan Doerksen, Journalist: ccjournal@aol.com

Stan de Jong, Manager: ccjournal@aol.com

Grace Bowman, Subscriptions: ccsubscrip@aol.com

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News Digest

'Souper' Bowl Sunday

TORONTO — Campbell Soup Company's Reggie White, of Green Bay Packers fame and also a Baptist minister, has helped promote Souper Bowl, a grassroots charity gone international, says the *Toronto Star*. Volunteers collected $1 from worshipers as they left church services on 'Super Bowl Sunday', the day of the National Football League championship game. This year, worshipers were also asked for non-perishable food, like cans of soup. Last year, 5,500 congregations raised $1.1 million in the U.S. and Canada.

Hopes in red heifer fades

JERUSALEM (AP) — Hopes that a red heifer named Melody would be the key to Jewish salvation were dashed recently when a few white hairs were spotted on her tail. Melody made world news last May, when Rabbi Shmaria Shore said she might be the first pure red heifer born in the Holy Land in two millennia.

Ancient Jewish writings say the ashes of a red heifer must purify Jews before they can enter the Temple in Jerusalem. Overjoyed Orthodox Jews saw the heifer's birth as a powerful religious sign. But now Shore has revised his prediction. "The truth is that I had serious doubts about her all along," he admits.

Monkeys go ape

TOKYO — A pack of wild monkeys attacked people in the Japanese seaside town of Ito recently, injuring 26 people. The monkeys appeared in gardens and streets, biting people on the back or legs, reports *Reuters*.

Local authorities used loudspeakers to warn residents about the monkeys as the town organized a hunt for them.

"We have to move fast to do something about these monkeys because the people here are scared to death," said a town official. "This is the first time this has happened, and we're not sure why it happened."

The injuries were minor, and all victims received injections for rabies after the wave of attacks.